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William Borden

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NOTES

OF THE

BUCKINGHAM LECTURES:

EMBRACING SKETCHES OF THE

GEOGRAPHY, ANTIQUITIES,

AND PRESENT CONDITION OF

EGYPT AND PALESTINE:

COMPILED FROM THE

ORAL DISCOURSES

OF THE

HON. J. S. BUCKINGHAM.

TOGETHER WITH A SKETCH OF HIS LIFE.

BY JAMES HILDRETH.

NEW-YORK:

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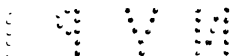
PREFACE.

Let no one suppose that the publication of these notes is intended to supercede, in any degree, the necessity of any persons' attending the repetition of the Lectures when another opportunity may present itself, but on the contrary, one grand design in issuing the work, is to call public attention to the claims of a distinguished individual upon their most liberal patronage. We can no more think of giving in print a tithe of the interest contained in the delivery of these lectures, than we could hope to convey to the blind man a correct idea of the orb of day, by simply telling him about the splendor of his beams.

If the minds of others are constituted in like manner with his own, the compiler imagines that so far from satisfying the inquirer after knowledge, the present publication will serve but as an advertisement to remind them that they should embrace the earliest opportunity to drink rich draughts from the parent stream, by listening to the details of these lectures as they flow from the lips of the distinguished gentleman whose name they bear.

It was not the original design of the publisher of these notes that they should appear in their present form, but the idea struck his mind that those who have enjoyed the privilege of listening to the lectures, would be glad to have within reach a collection of some of the principal facts and incidents therein contained, that would serve to refresh their memories, and preserve, for future reference, many statements that might not otherwise be obtained.

Many reasons might be urged in apology for presuming to publish a work of this size and character upon the great subjects embraced herein ; but suffice it to say, that so large and expensive are almost all the books treating of the countries of Egypt and of Palestine in anything like a historical, or geographical, or descriptive form, that they are beyond the reach of many to procure, and, moreover, too voluminous for the mass of the people to undertake to read. Another reason is, that the present work differs materially from any other treating upon these subjects, inasmuch as it has collocated facts, and remarks, and suggestions, and comments, altogether in the style as near as possible of the original lectures, which, for richness of thought, beauty of language, and vividness of description, surpass any thing in the shape of oral discourses that have ever been offered to the American public. It were impossi-



ble to convey to the printed sheet any thing like the animation and interest which characterized their delivery; but, so far as statements are concerned, and the general outline of the lecture implied, the compiler has endeavored to give the facts in the same order, and as near the same language, as was practicable. He would here take occasion to remark, that he alone is responsible for any misstatements which may be herein contained; for although it is possible the distinguished lecturer may have made the error, yet, as the business of following a speaker with the pen is necessarily the work of more than ordinary expedition, the probability is that the faults which may be detected are to be attributed to this cause.

The compiler hopes that this book may find its way into our Sunday school libraries, and that its circulation may be extended to that class of his fellow citizens who have not the means of purchasing a more voluminous work. The notes of the course on Palestine will be found to explain many passages of Scripture, and corroborate many others, which will be extremely gratifying to the reader of the Bible.

In conclusion, he would remark that the present work would on no account have been offered to the

public without the expressed sanction of the gentleman whose richly endowed mind originated the statements, and whose right it was to be consulted upon the point; and that having received his willing acquiescence in the matter, the compiler would submit it, without further comment, to the disposition of the public; taking the liberty to insert the introductory address of Mr. Buckingham to the American people.

MR. BUCKINGHAM'S ADDRESS
TO THE
PEOPLE OF THE UNITED STATES.

New-York, Oct. 25, 1837.

MEN, BRETHREN, AND FELLOW-CHRISTIANS—

The numbers of human beings that every day approach your shores from all parts of the old World, must so familiarize you with the arrival of strangers from every quarter of the globe, as to justify your indifference towards all who do not ask your attention on some special account, since it would be impossible for you to show it to every individual of so countless a multitude, and without some grounds on which to establish exceptions, none could be fairly expected to be made. This consideration, while it will fortify me in the propriety of the step I am taking, will also, I trust, dispose you to lend a favorable attention to the short statement of the circumstances which have driven me to your shores, of the motives which impel me to the course I am pursuing, and of the objects, which I hope, under the blessing of Providence, and with your aid and protection, to accomplish.

A train of events, much too numerous to be narrated in detail, occasioned me very early in life to leave my native country, England, and to visit most of the nations of Europe—still more of the interior of Asia—many parts of the continent of Africa—and some parts also of the two Americas. It was after an active life of some twenty years thus devoted, and in which it fell to my lot to traverse, I believe, a larger portion of the earth's surface, and to visit a greater number and variety of countries than almost any man living of my age, that I settled

as a resident in the capital of the British possessions in India, where I remained for several years.

During the voyages and travels that I was permitted to make along the shores of the Mediterranean, amidst the Isles of Greece, in Asia Minor, Egypt, Nubia, Palestine, Syria, Arabia, Mesopotamia, Chaldea, Assyria, Babylonia, Media, Persia, and India, I had an opportunity of personally inspecting almost all the remarkable cities and monuments of ancient greatness in the several countries named; including the gigantic pyramids, colossal temples, stately obelisks, majestic statues, and gloomy catacombs and sepulchres, which stud the classic banks of the Nile, from Alexandria and Grand Cairo to the cataracts of Syene;—the hoary mountains of Horeb and Sinai, and the Desert of Wandering, across which the children of Israel were led from out of the land of Egypt, to the promised Canaan; the plains of Moab and Ammon, with Mount Pisgah, the valley of Jordan, and the Dead Sea; the ruined cities of Tyre and Sidon; the ports of Jeppa, Acre, and Cesarea; the villages of Nazareth and Cana of Galilee; the cities of Sechem, Samaria, and Bethlehem; the mountains of Lebanon, Hermon, Tabor, and Carmel; the Mount of Olives and Mount Zion; the holy city of Jerusalem, with all its sacred localities, from the pools of Siloam and Bethesda, near the brook Kedron, in the valley of Jehoshaphat, to the more touching and endearing spots of the Garden of Gethsemane, the Rock of Calvary, and the Sepulchre in which the body of our Lord was laid.

While these were the objects of my inspection in Egypt, Arabia, and Palestine, the Scriptural countries of Syria and Mesopotamia were scarcely less prolific in the abundance of the materials which they presented to my view. In the former were the sea-ports of Berytus, Byblus, Tripolis, and Laodicea, with the great interior cities of Antioch on the verdant banks of the Orontes, Aleppo on the plains, and the enchanting city of Damascus, whose loveliness has been the theme of universal admiration, from the days of Abraham and

Eliezer to those of Naaman the Syrian, and the great Apostle of the Gentiles, and from thence to the present hour : while the great Temple of the Sun at Baalbeck, the splendid ruins of Palmyra, the gorgeous monuments of ancient splendor in the Roman settlements of Decapolis, and the still earlier dominions of those who reigned before either Greek or Roman in Bashan and Gilead, and the regions beyond Jordan, added splendor to beauty, and combined all that the traveler or antiquary could desire.

Mesopotamia, including the ancient empires of Chaldea, Assyria, and Babylonia, into which I passed from Palestine, largely rewarded my researches. In the former, the celebrated city of Ur of the Chaldees received me within its gates, and I passed many days in this ancient birth-place and abode of the patriarch Abraham. The extensive ruins of Nineveh, spread in silent desolation along the banks of the Tigris, and the fallen Babylon, stretching its solitary heaps on either side of the great river Euphrates, were also objects of patient and careful examination ; as well as the Oriental capital of the Caliphs, Bagdad the renowned ; and the remains of the great Tower of Babel, on the plain of Shinar, of which a considerable portion still exists to attest the arrogance and folly of its builders.

Media and Persia came next in the order of my wanderings ; and there, also, the ruins of the ancient Ecbatana, the tomb of Cyrus at Passargada, and the splendid remains of the great Temple at Persepolis, gratified in a high degree the monumental and antiquarian taste ; while the populous cities of Kermansbah, Ispahan, and Shiraz, with the lovely valleys of Persian landscape, amply fed my love of the beautiful and the picturesque.

In India, as the field was more extended, and the time devoted longer by several years, far more was seen, experienced, and felt. It may suffice, however, to say, that all the outlines of that magnificent "Empire of the Sun," from the Red Sea and the Persian Gulf on the west, to the Bay of

Bengal on the east, were traced by my voyages along its shores ; for after navigating and accurately surveying both the seas named, from Suez to Bab-el-mandeb in the one, and from the mouths of the Euphrates to the port of Muscat in the other, I visited Bombay, and all the ports upon the coast of Malabar ; from thence to Colombo and Point de Galle in the Island of Ceylon ; afterwards anchored at Madras, and entered the ports of Bimlipatam and Vizagapatam, on the coast of Coromandel and Orissa, in the region of the Idol temple of Juggernaut ; and ultimately reached the British capital of India, Calcutta, on the banks of the Ganges.

It may readily be conceived that in so extensive and varied a track as this, the personal adventures I experienced were as varied as they were numerous ; and I may assert, with confidence, that while privation and suffering had been endured by me in almost every form—in hunger, thirst, nakedness, imprisonment, shipwreck, battle, and disease—so also, every pomp and pleasure that man could enjoy from honors bestowed, and hospitalities received, agreeably relieved the tedium of my way ; so that although my course was not invariably on a bed of roses, neither was it always across a path of thorns.

Amid all these changes, however, there was one thing which, in me at least, remained happily the same. No length of travel, no amount of suffering, no blandishments of pleasure, no intimidations of tyranny, no debilitation of climate, no variety of institutions, had been sufficient to abate in me, in the slightest degree, that ardor of attachment to Liberty, civil, political, and religious, which God and Nature implanted in my breast from the cradle,—which experience fanned into maturity with manhood,—and which Providence, I trust, will keep alive in my heart to the latest period of my advancing age. Animated by this love of Liberty, which you, the people of America, as you know how to cherish among yourselves, will not be disposed to condemn in others, I continued, even under the burning clime and despotic rule of an

Eastern tyranny, to think, to feel, and to speak, as every Englishman, proud of his country, his ancestors, and his laws, ought to do, so long as he bears that honored name. For thus presuming to carry with me from the land of my fathers that spirit, which made England for so many years the Hope of the world, and which, infused into the early settlers of your own still freer country, and continued in their proud posterity, makes it now the Asylum and the Home of the Oppressed; for this, and for this alone, I was banished by a summary and arbitrary decree, without trial, hearing, or defence; my property destroyed, to the extent of not less than 200,000 dollars, and the prospective certainty of another 200,000 dollars at least cut off, and annihilated at a single blow.

With the details of this atrocity it is not my purpose or intention to trouble you; but while I record the fact, as one which forms an important link in the chain of circumstances that impel me hither, I may add, that the almost universal indignation of the people of England has been expressed against this gross injustice—that a Parliamentary Committee, composed of men of all parties in politics, unanimously pronounced its condemnation—and that the highest authorities among our public men have expressed their abhorrence of the deed; but from the impunity enjoyed by the East India Company in their oppressions abroad, and the impossibility of making them subject to our legal jurisdiction at home, no redress has, to this hour, been obtained, nor, according to all human probability, is any ever likely to be procured.

From the period of my arbitrary and unjust banishment from India, up to the reform of our Parliament in England, I was incessantly and successfully engaged in directing the attention of my countrymen to the evils of the East India Monopoly, and enlisting their interests and their sympathies in demanding its extinction. With this view I was occupied about six years in addressing the British public through the pages of the "Oriental Herald," and four years in a patriotic pilgrimage through England, Scotland, and Ireland, on a cru-

sade against the abominations of the East; in the course of which I traversed all parts of the three divisions of our kingdom, visited almost every town of the least importance in each, and addressed, in public speeches, lectures, and discourses, on this important subject, not less than a million of my assembled countrymen, in audiences varying from 500 to 2,000 each, including persons of all ranks, from the peasant to the peer, of both sexes, of every age, and of every political and religious persuasion.

The result of all this was the kindling a flame throughout the entire nation, which burnt brighter and brighter as the hour of consummation approached, and at length became perfectly irresistible. More than an hundred provincial associations were formed, among which Liverpool, Manchester, Leeds, Glasgow and Birmingham took the lead, to demand the abolition of the East India Company's commercial monopoly, and the amelioration of its civil government; and not less than £100,000 was raised and expended in the legitimate promotion of this object, through public meetings, deputations, and the powerful agency of the press.

The reform of Parliament being accomplished, I was invited, under circumstances of the most flattering nature to myself, but on which I will not dwell, to become the representative of the town of Sheffield, in which, and to which, I was then personally an entire stranger, but its invitation was founded on a knowledge of my public life and labors alone. I was successfully returned to the first reformed Parliament as its member, and had the happiness to advocate, in my place, in the British House of Commons, the views I had maintained in India—for maintaining which, indeed, I was banished from that country—and which I had since, by the exercise of my pen and tongue, for ten years, spread so extensively in England. The triumph of these principles was at length completed by the accomplishment of all my views. The India monopoly was abolished, and free trade to India and China secured. The liberty of the press in India was established,

and trial by jury guaranteed. The political as well as the commercial powers of the East India Company were curtailed. The horrid and murderous practice of burning the widows of India alive on the funeral piles of their husbands was put down by law. The blood-stained revenue derived from the idolatrous worship of Juggernaut was suppressed. The foundation of schools—the promotion of missions—the administration of justice—were all more amply provided for than before—and to me, the sufferings and anxieties of many years of peril and labor combined, were amply rewarded by the legal and constitutional accomplishment of almost every object for which I had contended, and the gratification of almost every wish that I had so long indulged.

In addition to my ordinary share in the duties of the Senate, I had the happiness to be the favored instrument of first bringing before it the great question of Temperance; and through the investigations of a Committee, I had the satisfaction of presenting to the world such a body of evidence and so demonstrative a Report, as to convince a large portion of the British Nation, that it was their solemn duty to God and man, to follow their American brethren in the noble example which they were the first to set in this most important branch of Moral and Social Reform.

Of the remainder of my labors as a member of the British Legislature, it is not necessary that I should speak: but I may perhaps, without presumption, be permitted to add—and there are happily now in the city of New-York some of the most intimate and influential of my constituents among the merchants and manufacturers of Sheffield, who can confirm the statement—that I had the happiness to sit as the representative of that large and opulent town for a period of six years, in the enjoyment of as much of the confidence and approbation of its inhabitants as it was possible for any representative to be honored with; and that in every annual visit made to my constituents, for the purpose of giving them an account of my stewardship in Parliament, and surrender-

ing up my trust to the hands of those who first bestowed it on me, I was uniformly crowned with the testimony of their unanimous approbation, and sent back to the House of Commons as their Representative, with, if possible, still more unlimited confidence than before.

The period came, however, in which it was necessary, for the interests of those who are dear to me by blood and family ties, and for whom it is my duty as it is my happiness to provide, that I should quit my senatorial duties, and after nearly thirty years devoted to the service of the public, at a sacrifice of ease, fortune, leisure, domestic enjoyment, and indeed every thing but honor and character, that I should resign my trust to some more fortunate successor, and devote the few remaining years of health and activity, that might be spared me, before old age should render exertion impracticable, to providing a retreat for the winter of life, and acquiring the means of making that retreat independent as well as honorable. I accordingly announced this intention, and the reasons on which it was grounded, and at the close of the last session of Parliament, in July, 1837, I paid a farewell visit to my constituents at Sheffield, where, though all our previous meetings had been cordial, hearty, and affectionate in the extreme, this was more cordial, more affectionate—though tinged with a new element of sorrow and regret—than any that had gone before.

These, then, are the circumstances, and I have narrated them with as much brevity as possible, which have led me to quit the land of my nativity, and go, with my family, to other shores. The motives which have induced me to prefer those of the United States, as the first, at least, to be visited in my course, and the objects which I hope to accomplish among you, still require to be explained.

It is an opinion, not now professed by me for the first time, but long entertained, and frequently avowed, that America is destined, in the course of time, to be the great centre of Freedom, Civilization, and Religion, and thus to be the Regenera-

tor of the World. In the ages that are passed, we have seen the rays of science and the beams of truth first illuminating the countries of the East, and then passing onward, like the light of Heaven itself, progressively towards the West:—Chaldea giving knowledge to Egypt,—Egypt to Greece,—Greece to Rome,—Rome to Iberia, Gaul, and Britain,—and these three in succession to their respective settlements in America;—till these last, shaking off their dependance, and rising in the full dignity of their united strength, asserted and secured their freedom, and took their place among the most enlightened and most honored nations of the earth.

From that moment you have gone on, rejoicing like the sun in his course, increasing in population, in commerce, in liberty, in wealth, in intelligence, in happiness, till your people have penetrated the primeval forests, and spread themselves as cultivators of the soil from the Atlantic almost to the Pacific, till your ships cover every sea, and till the Message of your President, unfolding the measures of the past, and developing the prospects of the future, is looked for with interest at every court in Europe, and read with eager and intense attention by the humblest lover of freedom in every country in which it is made public.

Commanding, therefore, as you now do, a position the most favorable to national greatness, to useful influence, and to honorable renown; the vast interior of your extensive surface embracing every variety of climate, soil, and production; and your extended sea-coasts furnishing ports of attraction to all the world; with the Atlantic Ocean for your highway to Europe, and the Pacific for your approach to Asia; your mighty rivers, rising cities, populous villages, increasing colleges, temples of public worship, and adult and infant schools; what is wanting, but time, to place you at the head of those nations of the old world, who, less than a century ago, derided your intelligence and your strength, to both of which you have long since compelled them to pay the homage that was justly due.

While others, therefore, visit your shores, charged either with merchandise to sell, or gold and silver to buy, I venture to come among you, freighted with no cargo of goods for your consumption, or with the precious metals for purchase or exchange. In the midst, however, of all the bustle and animation that fills your crowded marts, there will be room, I hope, for one who brings only the knowledge and experience acquired by years of travel in the Scriptural and Classical countries of the East, to communicate to those who may have leisure and disposition to hear, and taste and education to enjoy, whatever can illustrate the history and poetry of early days; and above all, whatever can tend to unfold the beauties, confirm the prophecies, and give strength and force to the sublime and important truths contained in the Sacred Volume of our common faith.

This is the first object which I hope to accomplish by my sojourn among you, and this alone would well justify my visit to your shores. If, at the same time, there be others not incompatible with this prominent one, but auxiliary and subordinate to it, that I may be permitted to pursue—such as a careful and impartial examination of your own resources, institutions, literature, and manners—so that while diffusing information for the gratification of others, I may be adding to my stores of knowledge for my own delight, I doubt not that I shall find among you all the kindness of aid for which you have so long been renowned.

The mode that I have chosen for the communication of the interesting details with which the past history and actual condition of the Scriptural and Classical countries of the East abound, namely, that of oral discourses, or extemporaneous lectures, may appear to some to be less dignified, as it is undoubtedly less usual, than the diffusion of this class of information through printed books. But it may be defended, first, on the ground of its greater practical utility, being at once more attractive and more efficient; and secondly, on the

ground of its high antiquity, and of the sacred and classical, as well as noble and historical precedents in its favor.

As to the ground of its attractiveness, it has been found, in Britain at least, that thousands would be induced to assemble to *hear* a traveler personally narrate his adventures, and describe the objects he has seen, where it would have been difficult to get even hundreds to bestow the time and labor of *reading* the same things in printed books: and when I add that in London, Edinburgh, Dublin, Glasgow, Belfast, Liverpool, Manchester, Leeds, Birmingham, Sheffield, Hull, Bristol, Bath, and others of our largest and most intellectual cities, audiences increasing from 500 to 2,000 persons have been attracted for six successive nights, without apparent inconvenience or fatigue—the proof of the superior attractiveness of spoken discourses, over printed books, may be considered as complete. Of their superior efficiency there is even still less doubt; for the very fact of so many being assembled together at the same time, and hearing the same observations at the same moment, excites an animation, a sympathy, and enthusiasm, which is contagious in its effects on both speaker and hearers, till their feelings flow in one common current; the facts sink deeper into the memory at the time, and the subsequent conversation, criticism, comparison, and reflection, to which this gives rise among those who attend, implant them with a firmness that no amount of mere reading could accomplish.

For precedents or authorities, it is not necessary to go far in search, so profusely do they abound in ancient and in modern annals. In Scriptural ages, the oral mode of communication was almost the only one in use, from the days of Abraham, who, according to the testimony of Josephus, thus taught the Chaldean science of Astronomy to the Egyptians—down to the time of Solomon—who discoursed so eloquently of the productions of Nature in the animal and vegetable kingdoms, and from whose lips the profoundest maxims of

wisdom were poured into charmed ears,—and from thence again to the days of Paul, who stood before Festus, Felix, and Agrippa, at Cesarea ; and who, clothed in all the majesty of Truth, addressed assembled thousands at Antioch, at Ephesus, at Athens, at Corinth, and in Rome.

In classical countries the custom was universal, and there are many who conceive, with the great Lord Bacon, that one of the causes of the superior intellect of the Greeks, was the method in use among them of communicating knowledge by oral discourses, rather than by written books, when the pupils or disciples of Socrates, of Plato, and of Epicurus, received their information from these great masters, in the gardens and the porticos of Athens, or when the hearers of Demosthenes, of Eschylus, of Sophocles, or Euripides, hung with rapture on their glowing sentences, as pronounced in the Areopagus—the theatre—the gymnasium—or the grove.

Of classical authorities, the memorable instance of Herodotus will occur to every mind. This venerable Father of History, as he is often called, having been first banished from his native country Halicarnassus, under the tyranny of Lygdamis, traveled, during his exile, through Egypt, Palestine, Syria, Mesopotamia, and to the borders of Media and Persia in which he was engaged for several years. On his return from his travels he was instrumental in uprooting and destroying the very tyranny under which his banishment took place ; but this patriotic deed, instead of gaining for him the esteem and admiration of the populace, who had so largely benefited by his labors, excited their envy and ill-will ; so that he a second time left his native land, and then visited Greece. It was there, at the great festival of the Olympic Games, about 500 years before the Christian era, being then in the fortieth year of his age, that he stood up among assembled myriads of the most intellectual auditors of the ancient world, to narrate, in oral discourses, drawn from the recollection of his personal travels, the subject matter of his interesting history

and description of the Countries of the East; and such was its effect upon the generous hearts and brilliant intellects of his accomplished hearers, that while the celebrated Thucydides, then among them as a boy, shed tears at the recital of the events of the Persian war, and his young bosom was perhaps then first fired with the ambition which made him afterwards one of the most accomplished historians of Greece, the people received Herodotus with such universal applause, that as an honor of the highest kind, the names of the nine Muses were bestowed upon the nine Books or subdivisions of his interesting narrative, which they continue to bear to the present hour in every language into which they have been translated.

Pythagoras, of Samos, is another striking instance of a similar career. Disgusted with the tyranny of Polycrates, he retired from his native island; and having previously traveled extensively in Chaldea and Egypt, and probably India, he also appeared at the Olympic games of Greece, and traveled through Italy and Magna-Grecia, delivering, in the several towns that he visited, oral discourses on the history, religion, manners, and philosophy of the Countries of the East; and their general effect was not less happy than that produced by the narrations of Herodotus; for it is said that "these animated harangues were attended with rapid success, and a reformation soon took place in the life and morals of the people."

I might go on to enlarge the catalogue of precedents, for both ancient and modern history is full of them,—Marco Polo, Columbus, Camoens, Raleigh, and Bruce (all, too, treated with the deepest injustice by their countrymen) will occur to every one,—but it is unnecessary. May I only venture to hope, that as some similarity exists between my own history and sufferings from tyranny and the ingratitude of contemporaries which marked the career of those great men whose names I have cited,—Herodotus and Pythagoras,—as well as in the countries we each traversed, and the mode of

diffusing the information thus acquired by oral discourses among the people of other lands—the similarity may be happily continued, if not in the honors to be acquired, at least in the amount of the good to be done; and that in this last respect, the Olympia and Magna Grecia of the East may fairly yield the palm to the more free and more generally intelligent Columbia of the West, is my most earnest hope and desire, my most sincere and fervent prayer.

I will say no more, except to add, that should my humble labors among you be crowned with the success which I venture to anticipate, and should Providence spare me life and health to follow out the plan I have long meditated and designed, it is my intention, after visiting every part of the United States of America, to extend my tour through the British Possessions of Canada, New-Brunswick, Nova Scotia, and the West Indies; to visit from thence the Isthmus of Darien, for the purpose of investigating this barrier between the Atlantic and Pacific Oceans; to make an excursion through Mexico, and from thence pass onward by the South Sea Islands to China, visit the Phillippines and the Moluccas, go onward to Australia and Van Dieman's Land; continue from thence through the Indian Archipelago, by Borneo, Java, Sumatra, and Malacca, to India; traverse the Peninsula of Hindoostan, from the Ganges to the Indus, and return to Europe by the Red Sea and the Mediterranean.

Throughout the whole of this long and varied route, there are a few prominent and important objects, which, as they have been long favorite subjects of study, and have engaged a large share of my attention in the past, I shall hope to keep steadily in view, and do all within my power to advance in the future. It has long been my conviction, that among the most prolific causes of vice and misery in the world, those of Intemperance, Ignorance, Cruelty, and War, are productive of the greatest evils; and that the best service which man can render to his fellow-beings is therefore to promote, by

every means within his reach, the principles and practice of Temperance, Education, Benevolence, and Peace. My belief is, that more of sympathy and cordiality in favor of these great objects will be found in the United States of America, than in any other country on the globe. Already, indeed, has she done more than any other country that can be named for the advancement of temperance; the spread of education, the amelioration of the criminal code, the improvement of prisons and penitentiaries, and the practical illustration of the blessings of Peace. And placed as she now is, between the two great Seas that divide the old from the new world, and separate the ancient empires of the East from the modern nations of the West,—so that with her face towards the regions of the sun, she can stretch out her right hand to Asia and her left hand to Europe, and cause her moral influence to be felt from Constantinople to Canton—she has the means within her reach, as well as the disposition to use those means, for the still further propagation and promotion of her benevolent designs. It is this which encourages me to believe that my ulterior projects and intentions, which I thus freely avow, will not lessen the cordiality with which the first and more immediate object of my mission to your shores will be received. The land now covered with the descendants of the Pilgrim Fathers, and the offspring of those noble and unyielding spirits, who, fleeing to the uncleared wilderness as a refuge from tyranny and persecution, found in its primeval forests the liberty they in vain sought for in their native homes, and whose posterity, while filling these forests with cities, and covering the wilds with civilization and religion, have never yet forgotten those lessons of Freedom which their ancestors first taught by their practical privations and sufferings, and then sealed and cemented by their blood;—such a land is not likely to refuse its shelter to one whose past history may give him some claim to the sympathy of its possessors, whose present labors may be productive of intel-

lectual gratification to themselves, and whose future undertakings, if blessed by Divine Providence, may sow the seeds, at least, of benefit to other widely-scattered regions of the earth.

To you, then, the People of America, I frankly submit this appeal: and at your hands I doubt not I shall experience that cordial and friendly reception which may smooth the ruggedness of a Pilgrim's path, and soothe the pillow of an Exile's repose.

J. S. BUCKINGHAM.

BUCKINGHAM'S LECTURES.

LECTURE I.

Remarkable History and Condition of Egypt compared with that of Africa generally.—Proportion of Population to area or surface, under the Pharaohs and Ptolemies.—Definition of the Boundaries of Egypt—from the best Classical Authorities.—Principal source of its wealth, power, and civilization—the river Nile.—Scriptural and Classical celebrity of this ancient and venerable Stream.—Seven Mouths—Unaided Current—Mysterious Sources—Annual Inundation—The Lakes Mareotis, Menzaleh, and Mœris—importance of each.—Ancient Canal from the Mediterranean to the Red Sea—Galleys of Cleopatra.—Circumnavigation of Africa by Egyptian Navigators before Vasco de Gama.—Miraculous Passage of the Red Sea by the Israelites under Moses.—Mounts Horeb and Sinai—and the Wilderness from Edom to Canaan.

PREFATORY REMARKS OF THE COMPILER.

The first of this highly interesting series of lectures was delivered at the Stuyvesant Institute, New-York city, on Monday evening, 30th of October, before a numerous and highly enlightened audience. The subject was, The Geographical Position, and Peculiarities of

Egypt; embracing its scriptural and classical celebrity, as well as its modern interest.

As will readily be perceived, the time allowed for the delivery of a course of six lectures upon the Geography, History, and Antiquities of Egypt could not be sufficient to embrace every topic, which, to render the chain of narrative complete in a printed work, would be almost indispensable; therefore the Editor of this volume has taken the liberty to make use of such authorities as came in his way, of undoubted worth and acknowledged credit, to fill out the notes of the highly interesting lectures which form the groundwork of the following pages. To this end he consulted that excellent work of the Rev. W. M. Hetherington, entitled, "The Fullness of Time;" also the "Geography of the Bible," by the Messrs. Alexander, together with the "Encyclopedia" and "Comprehensive Atlas." Still, however, in the short space of time which he could only devote to the work of compiling, he feels somewhat fearful that mistakes may have occurred in transcribing, which may be detected in this volume.

**REMARKABLE HISTORY AND CONDITION OF EGYPT
COMPARED WITH THAT OF AFRICA GENERALLY.**

As the notes of the first lecture were not taken with the same care and attention as the

remainder of the course, larger additions from collateral sources are needful to make up the deficiency ; therefore no longer to preface the subject with remarks, let us enter upon the work before us. Mr. Hetherington says, " To trace out the history of Ancient Egypt has long been considered a task not less arduous than that of attempting to discover the sources of its own river Nile. It was evident to every person that the records furnished to the Greek historians by the Egyptian priesthood, were either entirely fabulous, or conveyed some mythic allegory, or perhaps astronomical cycle in symbolic language. What credit could ever seriously be given to such fables as the reign of the sun for thirty thousand years ; of the twelve gods for three thousand nine hundred and eighty-four years more ; and of the demi-gods for two hundred and seventeen years before the reign of MENES, the first mortal king ? Egypt, however, in regard to its antiquity, may be traced back to a period greatly more remote than any other nation. We find a regularly constituted monarchy, even in lower Egypt, as early as the days of Abraham ; and while the Asiatic empires of the earliest date were about that time smitten back into something little superior to the Nomadic form, Egypt continued to increase

in power and civilization, till it became, and for centuries continued to be, the mightiest kingdom on the earth."

Having, thus, in one general view, glanced at these prominent facts, a brief account may not be out of place here, which we take from the invaluable Geography of the Bible before mentioned. "The history of Egypt is so intimately connected with that of the Hebrews, that a few words upon this subject will not be misplaced: after having been founded by *Mizraim*, the second son of *Ham*, Egypt was governed by her own princes for about one hundred years, when it was conquered by the *Shepherds*, or Cushites, from Arabia or Chaldea, who, after remaining in power about two hundred and sixty years, were driven out by *Amosis*: the Pharaoh, whose name occurs in the history of Abraham, was probably one of those Shepherd kings. Joseph was brought as a slave into Egypt only a few years after the expulsion of this race. The kings of Egypt were all known by the name of Pharaoh, but we are not able to give the additional name of the monarch who was destroyed in the Red Sea. His successor is thought to have been the famous *Sesostris*. King Solomon married the daughter of one of the Pharaohs. During the reign of Rehoboam

Palestine was invaded by *Shishak*, king of Egypt, who took Jerusalem and despoiled the temple."

As the history proceeds we find the whole country divided into twelve petty kingdoms; whose dominions, however, were invaded, and finally subjugated by Psammetichus, who again reduced the whole country to one monarchy. Thus continued the kingdom until about five hundred and twenty-five years before Christ, when the Persian army, under the guidance of the renowned Cambyses, overran the land, and overturned the throne of the Pharaohs; and thus was the land of Egypt under Persian sway until the still more powerful army of Greece, led on by Alexander of Macedon, brought it under new subjection about three hundred and thirty-two years before the Christian era.

Egypt, though possessing but a small extent of territory, has nevertheless been the theatre of mighty revolutions; and in her very name what associations are called forth from the mind in any degree imbued with the history of the past—like an oasis in the desert, she stands alone amid the darkness of surrounding nations, the mother of science and the arts. Greece drank from her fountains, and then transmitted to the Romans her precious stores of knowledge,

and thus was the legacy handed down to the nations of modern Europe. But Egypt now lives only amid her splendid and massive ruins ; her glory is departed, and her territory, once the focus of a tributary world, has successively yielded to the power of the Persian, the Greek, the Roman, the Arab, and the Turk ; her monuments have furnished specimens for almost every museum in christendom : and even now, although thousands of years have gone by, many of her splendid temples seem to defy the ruthless hand of time itself, and stand as proud memorials of her ancient splendor.

Egypt presents, says Mr. Buckingham, an anomaly in the history of the world, in respect to the influence of her civilization not having had the least effect in penetrating into the darkness of the surrounding regions ; situated in the north-east corner of the African continent, it stands on record as a singular exception to the idea that knowledge is diffusive. He remarked that Egypt was not only the earliest, but the most civilized country of ancient times ; but although she bequeathed to Greece her stores of knowledge, and so great was her reputation for civilization and the advancement of science and the arts, that the highest encomium which seems to have been bestowed upon

Moses was, that he was learned in all the wisdom of the Egyptians; yet notwithstanding this, her bordering countries of Lybia and Arabia have never, during the four or five thousand years which have rolled by, evinced the least appearance of having been benefited by her example.

COMPARATIVE DENSITY OF ITS POPULATION.

By comparison, we are best made to understand matters of computation; therefore Egypt, compared with Great Britain, (*i. e.* the island of England, Scotland and Wales, which is denominated the island of Britain,) is found to contain an area greatly inferior in square miles; Britain being six hundred miles long, and averaging one hundred in breadth; while Egypt is likewise six hundred miles in length, but in many places extremely narrow, and even in some parts so narrow that one person standing upon the rocky cliffs on the Arabian border of the Nile, might hold conversation with a companion on the opposite shores of Lybia—leaving, in fact, the river which rolled between, alone to belong to Egypt. But as in width, Egypt varies from less than one to about one

hundred miles, the average therefore being ten miles, of course only one-tenth the size of Britain. Yet, notwithstanding this scarcity of territory, we are told that, in the time of the Ptolemies, Egypt contained twenty millions of inhabitants, which is two millions more than Great Britain contains at the present day.

THE NILE.

This celebrated river flows through the middle of Egypt, from one end to the other; and where the Nile ends, there Egypt too ceases to be, as it is owing to the overflowing of this stream that Egypt is indebted for her vast resources; and, as has been truly observed, well might the Egyptians prize a river upon which their very existence depended. Therefore, as to this stream the country owes its wealth, its importance, and its civilization, Egypt has been justly termed "the land watered by the Nile." The irrigation of its waters causes the land to yield in abundance that vegetation which could support so dense a population. Originally the Nile had seven mouths, but five of them are now choked up. This river, in many respects, presents peculiarities unknown to other streams. It receives no tributaries; and

for a distance of near one thousand three hundred miles, flows on, an unaided current. Another peculiarity of the Nile is this—that although no rains descend, no damps are exhaled, no tributary streams flow into it; still, each year, at the same hour, on the 24th of June, its waters begin to swell, and overflow its banks. This commences at its southern extremity, and continues to rise higher and higher until the end of July without overflowing its banks; but from the end of August until the end of September the whole country is generally under water. At the commencement of the third lecture Mr. Buckingham offered some suggestions relative to the cause of this apparently causeless event, which will be found in their proper place. The Delta formed by this stream is said to have been produced within what is termed the historical ages, and received its appellation from its shape, which resembles the fourth letter of the Greek alphabet, and is in form of a triangle.

SOURCES OF THE NILE.

This geographical problem, which still remains unsolved, was the wonder of early times; and as long ago as the time of Cambyzes, an

expedition was fitted out to explore it ; but none returned to tell the result of their investigations. Alexander of Macedon, who halted at no obstacle which opposed his ambitious schemes, fitted out, in his day, two expeditions for this same object ; but failed in both attempts to explore the sources of this enigmatical stream. Records of no less than eighteen expeditions are found in history, which were fitted out by different crowned heads of Europe, but none of which ever attained the desired end, although new geographical information has been attained, and much has been added to our stores of knowledge by these repeated investigations. The last of these attempts which have been made, were under the patronage of the Royal Society, originally under Sir Joseph Banks, which numbers among its adventurers Mungo Park, Burckhardt, Belzoni, and several other distinguished names. And still more lately, the two young Landers, to whom at one time it seemed likely that the palm of victory was to be given ; but when, after their eventful and dangerous journey, they thought that they had found the object of their search, they had the disappointment to learn their error, and leave the mystery unsolved.

LAKES.

Although Egypt has but one river, it has other waters in the shape of lakes, which are three in number. The Lake Mæreotis is the largest, and that upon whose bosom the splendid galleys of Cleopatra found a harbor. The second was the lake Menzaleh, which abounded in fish, and was a source of vast wealth to the country; while the lake Mœris was but an artificial reservoir, and belongs in its history to the antiquities rather than the geography of the country; and some account of which will be found in the sixth lecture of the present course, detailing the extent of its boundary as well as the circumstances which led to the undertaking of such a stupendous work; together with the reasons which go conclusively to disprove the assertions of those writers who have altogether denied the fact of its being a work of art.

CANAL FROM THE RED TO THE MEDITERRANEAN SEA.

This project, which has of late years caused much speculation as to its practicability, was actually effected in ancient times; and the traveler may still trace the remains of this ancient

work for a distance of upwards of 30 miles. The difficulties of such a work which have presented themselves to the modern speculators, have been the difference between the altitude of the two waters which it is proposed to connect, the Red Sea being thirty feet higher than the Mediterranean; and without continuous locks, the current of water would be in one direction, and forbid navigation; but the Egyptians, availing themselves of the science of their age, constructed this canal from the Red Sea to the Nile, at a point where the two waters were of the same altitude; and in this way must modern works be constructed of the like kind.

PASSAGE OVER THE RED SEA.

This remarkable event in sacred history has often been cavilled at by the infidel, and attempted to be accounted for upon natural principles; but the traveler who visits this spot never fails to return convinced that such a thing is wholly impossible, and that the whole was effected by the miraculous interposition of God, and is recorded as a miracle. James Bruce, the Scotch traveler, was asked, upon his return to England, after visiting this place, what was his opinion upon the subject? and

remarked, that he would answer the question by asking his interrogator another—"Are you (asked he) a Christian, and do you believe the Bible? or are you an infidel, and do you reject the Bible? because, in either case, you are unworthy of an answer; for if you believe the Bible, you must believe that this was a miracle, because it is so recorded; but if you are an infidel, you reject, together with the Bible, the fact of this event ever having happened; so on either hand the case remains the same." That this was no other than a direct miracle, no one can for a moment reasonably doubt.

MOUNT SINAI.

In like manner have the cavilings of the infidel been directed against the Scripture account of the delivery of the law to Moses on this mountain; and the mighty thunderings, and sound of the trumpet, have been attributed to effects of volcanic eruptions; but neither Sinai nor Horeb present, in the slightest degree, the traces of any scoria or remains of volcano, in any form or appearance whatever. But their summits of gray granite rear themselves above the clouds, rising majestically from the plains below. Therefore, no question of the

cause of the miraculous appearances and terrifying sounds which proceeded thence in the days of the Israelitish lawgiver, need to be attributed to aught else than the display of the power and majesty of God, as he made known to his chosen people the import of the Ten Commandments.

Succeeding lectures will enter more into detail, both of the description as well as sacred associations connected with this celebrated mountain, which, although presenting but a bleak and barren aspect, being composed of rocky masses, and giving sustenance to no vegetation whatever—still is rendered immortal as the scene of that mournful tragedy, which ended in the crucifixion of the Lord of glory.

DESERT OF WANDERING.

The deserts of the Eastern world vary in their characters: some being of a dry, light, sandy soil; others are of a more earthy nature, although supporting no verdure; while a third kind are composed wholly of rocks, as in the country of Arabia Petræa. The desert over which the Israelites wandered was of a sandy character, and consequently admitting of no road; because the caravan of to-day, retracing

their steps to-morrow, would scarce be able to find the print of a camel's hoof remaining in the sand. Thus was the interposition of God requisite to guide this people during their wanderings; and he indeed must be a sceptic who could attempt to account for the journey of the Israelites for so many years, over the wilderness, upon any other principles. Yielding no provender, they carried all with them out of Egypt; and even the water which they drank was caused by a miracle to flow from the solid rock.

EGYPTIAN EXPEDITION AROUND THE CAPE.

VASCO DE GAMA, the celebrated Portuguese traveler, has received the honor of being the first to sail around the Cape of Good Hope; but history incidentally confirms the truth of the much earlier circumnavigation of the African continent; and Herodotus, who laughs at the statement himself, is the very author who confirms the truth of it. Says he, in speaking of this circumstance, there are credulous people who pretend to believe this: but the thing is absurd: for they who say that they performed this journey, say that they discovered the sun upon their right hand; but, says he, this cannot be. Now

the ideas of astronomy entertained in the time of Herodotus did undoubtedly forbid this; but upon principles now held and understood, the fact is established beyond a doubt, that the Egyptian expedition thus weathered the Cape, because they could not have imagined this appearance of the sun, had they not actually seen it,

We have here given but, as it were, an outline of the lecture; but from the subjects themselves, no less than the captivating style of the lecturer, great benefit and pleasure is to be derived. We hail with joy the arrival upon our shores of such a man, and hope that his reception, throughout the various portions of our country, through which he intends to travel, may be such as to reflect credit upon our land, and honor upon a distinguished individual.

LECTURE II.

General Temperature of the Spring, Summer, Autumn and Winter Months.—Etesian Winds—their salutary effects—and beneficial agency in Navigation.—Hot Winds of the Desert—Khamseen, Simoom, Samiel—depressing influ-

ence.—General Absence of Rain, with Scriptural, Classical, and Monumental Proofs.—Inundation of the Nile—its rise, progress, and generally supposed causes.—Order and Succession of the three annual Harvests produced from the soil.—Wheat, Rice, Sugar, Indigo, Flax, Cotton, Dates, the Palm, the Lotus, the Rose.—The Buffalo, Hippopotamus, Jackall, Hyena, the Horse, the wild and domestic Ass.—Fishes of the Lakes, Flamingo, Ibis, Crane, Pigeon, and Crocodile of the Nile.—Use of the Crocodile by the Tentyrites, as described by the Poet Juvenal.—Similar appropriation of the sacred Animals of Egypt by Cambyses.—Recent confirmation of the habits of the Egyptian Crocodile, by the Baron Cuvier.

Mr. Buckingham's second lecture upon the climate and productions of Egypt, was in no respect less interesting than the first, and perhaps was even more so, as the subject presented a greater variety. Egypt is emphatically a land of wonders; as well in its natural phenomena as in its stupendous monuments of ancient grandeur and magnificence.

In regard to its climate, it presents the same variation of season as our own land, but in temperature may be compared to the West Indies. Not subject to the sudden changes of our own country, neither to the humid atmosphere of England; but the winter of Egypt may be compared to the month of May in England—bright, fresh, and lovely. The summer is tempered by the inundation of the Nile, and the autumn is far from being oppressive.

WIND AND RAIN.

There are two winds which prevail in Egypt; the one called the *Etesian*, blows in the same direction, from north to south, directly opposite the current of the Nile, for ten months of the year; and the other in the contrary direction the other two months, and has various names, but is denominated the poisonous wind, which is hot and extremely unpleasant: this is better known as the Simoom. The first of these, or the *Etesian* wind, seems to be wisely ordered by Providence as a means of counteracting the difficulty which would otherwise be encountered of navigating the Nile against its current; but as it is, the vessel with canvas spread may sail up the stream as swiftly as in the other case it is wafted down by the current. During the two months of the continuance of the Simoom, the navigation is impeded, and a general stagnation of commerce, of course, ensues. This wind has received a name signifying Fifty, from about the number of days that it lasts—like our word Quarantine, meaning forty, because for that number of days vessels are detained. This wind produces very disagreeable sensations, a kind of languor entirely unknown to people of this country; but is not dangerous, except in the de-

sert, where it is oftentimes extremely so. Caravans, composed of immense numbers of camels, horses, and individuals, are sometimes covered with the sands blown up by this dreadful wind ; and the mode of escape is by preparing for its approach, which can be readily perceived by the extremely lurid appearance of the horizon, not altogether unlike our western sunset, but by far more glowing and warm. These caravans, which sometimes employ sixty thousand camels, besides other beasts of burden, appear like immense fleets sailing upon these vast oceans of sand, upon a concerted signal are halted, and the camels placed in rows of about one hundred each, kneeling, with their broadsides opposed to the wind, and the men, women, and children take their places under their shelter ; but when the sand has so accumulated as to have towered above the backs of the animals, they are speedily caused to change their places and become again moored in the same manner as before ; and thus they go on repeating this operation until the effects of the blast is over. Sometimes the travelers become so exhausted and worn out with the labor and fatigue incidental to this laborious work, as to be overcome by sleep ; and both animals and men, yielding imperceptibly and unconsciously to its influence,

sink down and become buried in the sand. The instances of this kind which occurred during the journeys of Mr. Buckingham over the deserts, lasted for about eighteen hours. An instance was noticed in which but fifteen persons escaped out of a caravan numbering about twenty thousand.

The next feature under this head which deserves particular notice, is the general and perhaps total absence of rain. This, in any other country than Egypt, would be a matter of most disastrous consequences ; but, by another peculiar and benignant intervention of Providence, the same results otherwise to be derived from rains, are produced by the overflowing of the Nile, as was noticed in the previous lecture. Proofs from Scripture were adduced, to show that Egypt received no rain from the clouds ; and we may learn from the allusions to this land by Moses, when he is addressing the Israelites, to appease them he alludes to the promised land, and among other things tells them that the clouds drop fatness, &c. But as a direct proof of the absence of moisture from the atmosphere, a remarkable instance presented itself to the lecturer while in that country, which he terms a

MONUMENTAL PROOF.

He visited an unfinished temple, where the work had the appearance of having been abandoned while in an unfinished state; and even computing it to have been among the latest works of this character in the country, it must be not less than two thousand years old. A frieze work around the coping of this temple, presented the figures generally sculptured by the Egyptians, representing triumphal processions, entries, &c. &c. and in every state of progress from the drafting to the finished sculpture; one portion highly chiseled and colored, while the adjoining figures were finished in the sculpture, but wanting the paint; the next in a still rougher state; while the remaining portion presented but the outline, as delineated with the pencil. After procuring the means of ascending to the cornice, Mr. Buckingham found, to his utter astonishment, that by the least moisture these delicate lines might be erased as readily as pencil marks from a slate; and these pencilings of the ancient sculptor had remained unimpaired through the lapse of more than two thousand years.

ANECDOTE OF RAIN.

A single exception to this general rule is mentioned by Herodotus, who relates a phenomenon which occurred in the days of Psammethichus, when the whole population of Thebes was thrown into the utmost consternation: the temples closed, the people clad in sackcloth and ashes, and every where to be heard cries of grief, because a few drops of rain had fallen from the clouds upon the city.

INUNDATION OF THE NILE.

As was before noticed, the waters of this river, without any apparent cause, on the same day and hour every year, begin to swell and overflow its banks, and so continue to increase, until the whole country presents the appearance of a continuous sea, studded with thickly inhabited islands. At the lowest season of the Nile, the waters are not more than from six to eight feet in depth; but, from a lazy current of not more than one mile an hour, the accelerated stream flows on until it becomes extremely rapid, and reaches in width up to the very base of the mountains. There is something strange in the contrast between the joy exhibited by the peo-

ple of Egypt at such a time, and the consternation that such a phenomenon would produce in any other country. To avoid the danger of being submerged, the towns and cities are all built upon either natural or artificial eminences. When the river begins to rise, the cattle are all gathered in, and a season of general festivity and joy commences, and great life and animation presents itself in the continual passing and repassing of boats from one point to another. This lasts six weeks, during which time the earth drinks in enough moisture to suffice for the first harvest; and from the waters nutriment is imparted to the soil, which renders it extremely and continually rich and productive.

THE EARLY HARVEST.

As soon as the waters begin to subside and leave a little strip of soil at the mountain's base, the husbandman begins to prepare for his harvest. The ground needs no ploughing; but the sower goes along, scattering his seed before him, and treading it into the earth; and he is usually followed by innumerable flocks of pigeons, who pick up a large portion of the seed thus sown; but even that which remains and takes root, yields an increase altogether un-

known to other countries. In a short time another strip becomes dry enough to admit the same process; and again the husbandman goes forth to sow. By this time the first seed has begun to sprout up: and so on, strip after strip, the land is covered with the seed; and by the time that the last strip along the margin of the river is sowed, the whole presents the varied appearance of every season of harvest known to the year—from the first appearance of the green sprout to the more advanced stalk; then the flower of the grain; then the full ear; next the brown and full-ripe grain, waiting for the harvest; while the next strip presents the stubble from which the crop has been gathered in. This noble harvest, from the sowing to the ingathering, occupies a season of but three months.

SECOND AND THIRD HARVESTS.

As soon as the first harvest has been gathered in, the people begin to water the land by means of canals, which are supplied by hand, and convey the waters over every part of the surface. Hence Moses remarked, that the whole land was watered like a garden of herbs. The two later harvests, unlike the first, are regular and

uniform—the one continuing through four, and the other five months of the year. Thus the country is continually yielding her increase, and year after year the land produces her abundance without the least diminution of the richness of the soil. Homer undoubtedly alludes to this when he says :

“ Green Egypt with her triple harvest crowned.”

In other lands the returns vary from ten to twenty fold, and the latter is considered a golden harvest ; but in Egypt the land yields from fifty to a hundred fold : and this confirms the statements of Scripture, which have oftentimes been considered as highly figurative, but are strictly true.

PRODUCTIONS.

The productions of Egypt, worthy to be noticed, are rice, which is larger and finer than any other ; and sugar, which is not so good as that made in the West Indies ; but this may, in all probability, be attributed to the manner of treatment rather than anything in the natural product. Indigo and flax are raised, and the latter product seems to have always been an article of Egyptian culture, as we find their mum-

mies swathed in linen, some of which equals in texture the finest cambric. In lower Egypt are oranges, lemons, figs, dates, almonds, and plantains, in great plenty; maize, or Indian corn, melons of various kinds, and grapes are also abundant. Cotton appears to have been a later production, and to have superseded in some degree the culture of flax. The lotus is common to Egypt, and the rose is raised and cultivated as an article of commerce; and Mr. Buckingham remarked, that he had literally traveled for a distance of sixty miles over one continuous bed of roses. The essential oil of the rose, known as the *otto* with us, may be bought for an English half crown an ounce; and a large pitcher of the finest rose-water may be had for a shilling; and so greatly is the luxury of this perfume enjoyed, that it is not uncommon to hear of baths in which one may recline in this delightful fluid.

ZOOLOGY.

Among the animals worthy of remark here, are the Buffalo, which varies essentially from that animal as known to us in the western prairies of America. The Egyptian Buffalo is very tame and docile; and a drove may be led by a child, who can without danger take his seat

upon the neck of the animal, and with a pole guide him in any direction. Next we may mention the Hippopotamus, or River Horse, an amphibious animal, the race of which is yearly diminishing, on account of the endeavors made to take them for their hide and teeth, the ivory of which is very superior, and is used throughout Europe for dental operations. The Jackall, an animal like our Fox; and the Hyena, which is generally regarded with the utmost abhorrence, because it roots up the graves and devours dead bodies; but this animal is not as ferocious and dangerous as has generally been supposed, but on the contrary is extremely timid, and will run from the approach of an individual, and is probably not untameable, as has been generally supposed. The Horse deserves particular notice. This animal has been very accurately described by the writer of the book of Job: "Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He

swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ! and he smelleth the battle afar off, the thunder of the captains, and the shouting." Job, 39 : 19 to 25 inclusive. And as highly figurative as this description appears, it nevertheless may, with the utmost faithfulness, be applied to the horse of Egypt. The wild Ass of the desert is a creature differing widely from the dull and stupid animal known by that name in most other lands, being always preferred for riding even by the Pacha himself, and is extremely fleet and playful ; and hence an expression has arisen, which is applied to one of peculiarly bright and lively character, that they are as "*brisk as an ass.*"

BIRDS, QUADRUPEDS, ETC.

Lake Menzaleh abounds in fish, which might be made a source of great revenue to the country ; and a vessel sailing in this water may be said to plough its way, literally through shoals of fish ; and her track is generally followed by large flocks of the Flamingo and the Ibis, the former of which, when arrayed in great numbers, appear upon the surface of the waters like

immense fleets, the red tip of the wings reminding one of their floating pendants. The Ibis was among the sacred or deified objects of the Egyptians, and is still found preserved in the same tombs with the mummies. Pigeons are so numerous that one hundred may be purchased for a single dollar.

Mr. Buckingham related an anecdote of a man with whom he talked respecting the pigeons taking away a portion of their seed. "Why," said the Arab, "we have in this land no other pigeons to rob us of a tenth of our produce as you have in England, and therefore are willing to pay them our tythes." Another instance he related, of being on board a boat loaded with grain, and a flock of birds alighting upon it in great numbers, and literally settling on top of each other in their eagerness to procure the corn; and when Mr. B. asked the boatman why he did not drive them away, he remarked that the pigeons were created to be fed as well as man, and therefore they might eat; and, added he, it will make no difference in the end, for corn always fetches a price in accordance with the quantity in market, and therefore the remainder of my load will bring me in as much as the whole.

The last object to which he alluded was the Crocodile of the Nile, which has been satisfac-

torily proved to be very different from the Alligator common to some other countries, both in its structure as well as habits; for the females of Egypt are in the habit of wading up to their necks in the water of the Nile, while around them may be seen many of these creatures harmlessly floating or swimming about. The investigations of Baron Cuvier, at Paris, have classified this species among the herbivorous, while the Alligator belongs to the carnivorous class—the osteology of the head being widely different.

This second lecture, together with the previous one, has introduced us to the geography and natural history of Egypt, while succeeding lectures are to make us acquainted with its splendors and wonders.

LECTURE III.

Alexandria, Rosetta, Damietta, Sea Ports of Egypt, Interior City of Grand Cairo.—Citadel, Palaces, Gardens, Public Squares, Place of Ezbekeeah.—Mohammedan Mosques, and modes of private and public Worship in these edifices.—Baths—construction and arrangement—Auxiliary pleasures and refreshments.—Bazaars—their difference from Euro-

pean Establishments, and general convenience.—Nilometer, or Mekias of the Nile—its antiquity and modern uses.—Mohammedans of Egypt—Arabs, Turks, Georgians, Circassians and Mamelukes.—Christian population—Greeks, Catholics, Armenians, Abyssinians, and Copts.—Occupation, Character, and Manners of the several Mohammedan races.—State of Female Society, and Manners and Customs of the Women of the East.

SUPPOSED CAUSES OF INUNDATION OF THE NILE.

At the commencement of the third lecture Mr. Buckingham offered some suggestions relative to the supposed causes of this apparently causeless event. The generally received opinion of the present day is that advanced by the celebrated Dr. Halle, of calculating the area of the Mediterranean Sea, to determine what amount of moisture might be generated from it by evaporation. The southern coast of this Sea, from Gibraltar to Egypt, is sandy and extremely hot. By the constant recurrence of the *Etesian* wind, this moisture is wafted south in their clouds, which continually are to be seen flying over the whole country, much higher than the usual altitude of clouds. These continue their course until they come in contact with the lofty ridge of Mount Atlas, which, although occupying a position in the central part of Africa, still presents a snowy summit throughout the year. These high moun-

tains arrest the course of the clouds, and they become condensed, and flow down the ravines in streams, which lead to several lakes at the foot of the mountains ; and these becoming overburdened, cause that accession of waters to the Nile which annually inundates the country. Mr. Buckingham dwelt at some length upon the wise arrangement of Providence in the undulating and diversified character of the earth's surface: hill and valley, ocean and stream, all harmoniously acting and re-acting in the phenomena of the various processes of absorption, condensation, irrigation, &c. which, although the whole earth is benefited by the moisture of the ocean, still the ocean never loses her supply ; for, after having been carried through its operations, the water returns again to its bosom, again to mingle in its kindred element.

ALEXANDRIA.

This is the principal seaport of Egypt, and derived its name from Alexander. The present extent of its ruins is over fifteen miles in length—about twice the extent of the city of London. The habitable part of the present city of Alexandria is only about four or five miles, and the aspect is miserable in the extreme. In approach-

ing it, the buildings present a very monotonous appearance, and the present town is but the mere shadow of its former splendor. The population amounts to about one hundred and fifty thousand people, composed of all varieties of the human race—Greeks, Turks, Germans, Italians, Spaniards, Portuguese, &c. &c. and the combined appearance of this place is that of a world in miniature. The sole-occupation of the people is commerce; and it has extended itself to England, to America, and even round the Cape of Good Hope. The population appears to be about equally divided between Europeans and Asiatics; and the singular amalgamation of costume is worthy of remark. Here may be seen a man arrayed in the flowing garments of the Turk, with the great square-toed shoes of the Spaniard, adorned with monstrous silver buckles, while he would surmount this oriental garb with the chapeau of the Frenchman, and the gold-headed cane of the English physician: thus mingling, without regard to fashion or appearance, every variety of costume in one unmeaning combination. A further description of Alexandria will be given in the next lecture, when the plan of the city and its various edifices will be made the subject of remark.

ROSETTA AND DAMIETTA.

These two towns stand, one upon the east and the other on the western arm of the Nile. They were never extensive in size, and still retain about their original appearance. Coming upon Rosetta from the desert, the appearance is strikingly beautiful and reviving. Rising from amid the palm trees which surround the town, the spires, and minarets, and domes, and dwellings, present an appearance truly enchanting; and the interior of the town is quite as agreeable as appearances indicate from without. A wharf of five hundred feet in width extends along the water side, and is continually covered with bales and boxes of merchandise, and presents as busy an aspect, in comparison, as the wharves of New-York.

One is struck with the fidelity with which the pictures of oriental manners and scenery are depicted in the stories of the Arabian Nights Entertainments; and although generally regarded in the light of fabulous and wild tales, as undoubtedly the incidents themselves are, yet still the true delineation of character and scenery becomes evident to the traveler, whether in Rosetta, Damascus, Cairo, Aleppo, or wherever he may turn himself in this portion of the world.

Rosetta is strictly a commercial town, and literature and science are almost wholly unknown. Passing from thence to Damietta, we find affairs in rather a different posture. Here the French had a garrison in the time of the Crusades, and still traces may be discovered of the influence of their national economy. Here are to be found civil institutions, courts of justice, etc. The civil governor is elected by the people, and literature and science have some part in the occupations of the people. Wherever Europeans have been scattered throughout the Oriental world, there may still be found traces of their civil government.

CITY OF GRAND CAIRO.

This city, which has been surnamed The Grand, as well on account of its size as its magnificence, is situated about one hundred miles from the sea, on the left bank of the Nile—a commanding position, on an elevated site, and overhung with immense ledges of rocks. The area of this city is about three-fourths the extent of the city of London. The streets are narrow; but there are many squares of great extent and beauty; but as to plan, Cairo has none; and one looking down upon the city from a height,

perceives a labyrinth of winding streets, the eye not being able to follow their circuitous course. On the whole, Cairo is a magnificent city, and is not altogether undeserving of the title which has been bestowed upon it, of the Mother of the World. Among the public squares, the Place of Ezbekeeah is deserving of notice. This is the place where the Mamelukes are trained to ride, who may be seen, at the age of seven or eight, mounting their horses. This square has one peculiarity which strikes the stranger with surprise. One day it may be seen enlivened with tents and soldiers, and groups of children sporting about the grass; while on the following day the whole place may be seen covered with water, bearing upon its surface hundreds of beautiful gondolas. The extent of this enclosure is five hundred feet long, and more than half that amount in width; and the effect of these boats in the evening, illuminated with thousands of variegated lamps, is truly enchanting.

MOSQUES.

Among the public buildings, the mosques are the most numerous, and are to be met with in all parts of the town. Some of them are so

small as to admit not more than thirty or forty persons ; but there are others which are extremely large ; and one in particular, which has been denominated the Mosque of Flowers, is capable of containing sixty thousand worshipers. The interior of these mosques are extremely plain, admitting neither painting, sculpture, or music, and not even allowing the use of bells. The architecture is of the Saracenic order, resembling in many respects the Gothic, in its pointed arches, grouped pillars, and the outside adornings of arabesque ; but the shape of the dome is peculiar, being of a graceful, swelling form, and adorned with gold and blue enamel ; and many of these have cost from five thousand to six thousand pounds sterling. There is a simple pulpit erected for the priest, who wears no distinguishing garments, and cannot be readily pointed out from any other citizen.

SIMPLICITY OF MOHAMMEDAN WORSHIP.

The mode of worship in the mosques is extremely simple. Every one, upon entering, engages in private devotion ; and all, from the Sultan to the meanest peasant, are upon an equality within the mosque. After the private devotions are concluded, the assembly is ad-

dressed by the priest in a discourse generally illustrative of the practical duties of life. Among all the different forms of false religion, there is none less revolting to the Christian's feelings than that of the Arabian impostor. They acknowledge the true God, and his son Jesus Christ, and many of the patriarchal fathers, and Old Testament records ; but have mingled up with the simple worship of Christians, many of the traditions of the Jews, and still more of the inventions of that ingenious usurper, who well knew how to pamper the depraved appetites of those over whom he sought to weave the web of his new religion, in which he declares himself to be the Prophet of the Most High.

BATHS.

Next to the mosques in order, come the public baths, a species of luxury common to all oriental countries, and in many instances carried to a state of refinement hardly to be described. These are very numerous at Cairo, and regulated to suit the rank of any and every individual, from the highest to the lowest ; affording to the poorer class this delightful and refreshing luxury at the rate of about three cents ; while those more affluent are introduced to all

the extravagances that can well be imagined, and are taxed from four to five-and-twenty shillings, as may be the splendor of the establishment. Some of the more costly of these baths are filled with every thing calculated to lull the mind into the most enchanting state of delight; singing birds, and fountains, and delicious odors regale the senses, and add to the charm of the agreeably tempered bath. Attached to these bathing establishments are places where confectionaries and beverages are sold; but nothing that will intoxicate. The drink consists principally of coffee and sherbet, the last of which is made from the juice of pomegranates, lemons, oranges, and citron, diluted with water. Mild tobacco, wood of aloes, and dried rose leaves, are smoked in pipes, and story-tellers are engaged to divert the company with the recital of the marvelous or pathetic, as the mood is on them. This sort of luxury is esteemed in the East to be the most delightful, as it is one of the most necessary, and withal extremely grateful to the weary, after the toils and labors of the day; and the accompanying amusements are not otherwise than innocent and harmless in their character and tendency.

BAZAARS.

The bazaars of the East differ exceedingly from establishments of that kind in Europe; whereas at the Oriental bazaar only one article is offered for sale, while in London and other places the perfection of such a place appears to consist in the variety with which they abound. At Cairo, all the sellers of each article of merchandise may be found together; and, of course, one wishing to purchase can avoid much fatigue in walking from one part of the city to another in search of something that he may wish to find. This appears to be after the manner of Scripture days, which we read of in several places in the Bible, as of the "street of the silversmiths and the bakers-street," &c. thus each article has its bazaar, and these are situated together. These streets are arched over, and the purchasers are free from the bustle and dust of the crowded highway. This is a municipal arrangement, and proves most advantageous and convenient to buyer as well as seller.

NILOMETER, OR MEKIAS.

This may be called the measurer of the Nile. It consists of a pillar set up in the centre of a

reservoir, and on either side is inscribed characters in Egyptian, Greek, and Arabic. Its use is to tell the rate at which the river rises ; and it is under the care and control of an officer, who has several inspectors under him, and every six hours reports are made to the Pacha at the castle. But here, as in almost all things under the control of men, means are made use of to the advantage of one class of the community at the expense of another ; and to gratify the desires of the ambitious speculator, who sends the overseer a handsome *quid pro quo*, false reports are made, and thus the prices of grain may be made to fluctuate according to the rise or fall of the river, that phenomenon of course influencing the crop ; and large speculations are thus made through the perfidy of a treacherous officer, much to the disadvantage of the poorer classes of the community. This however is a scheme not alone confined to Egypt, but has a parallel in the transactions of the London Stock Exchange, where, to impose upon the minds of the credulous, reports of wars and rumors of wars, of peace being proclaimed, and various other wonderful stories are told and made to appear, through the accessory means of post-riders ; and all this to advance or retard the price of stocks in the hands of speculators ;

and thus, oftentimes, the interests of thousands of the poorer classes are sacrificed to glut the ambition of the designing and avaricious.

ARABS.

That class of the population of Egypt which may be termed the husbandmen or cultivators of the soil, are of Arabian descent, and still possess many of the characteristics of the descendants of Ishmael, although more domesticated than those who live in the deserts, and dwell, as did their fathers in the patriarchal age, under the shelter of their tents. They are tall and slender, and live upon the most simple kind of food—consisting, in a great measure, of rice. They exercise much, and are exceedingly hospitable; and it may be safely stated, that the greater part of the vices to which they are subjected, are the effect of the despotism of the government under which they live. Their proportion to the whole number of inhabitants may be estimated at about eight-tenths, and the most of them cultivate the soil.

TURKS.

These people, who form part of the present

inhabitants of the land of Egypt, came from Constantinople, and originally from Bokhara, and are called Osmandes. They fill almost all the offices of government, both civil and military. They are all followers of the False Prophet, and possess, generally, fair complexions, and round, full countenances. They are naturally indolent, ferocious, imperious, and overbearing; but they are in appearance a magnificent race of men, of goodly stature and perfect symmetry of limb, and extremely polite in their deportment.

GEORGIANS AND CIRCASSIANS.

These people came from the provinces south of the Black Sea. They are, notwithstanding the common opinion to the contrary, not so fine-looking as the Turks, although the females are extremely beautiful. They are that class of the inhabitants which compose the Mamelukes, the cavalry of the country and the body-guard of the Pacha. They profess the Mohammedan creed. They are purchased very young from their parents, and trained to feats of agility and surprising dexterity in the art of horsemanship. Their slavery, however, is not that of servile servitude, but simply that of being bound by the parent to

the service of the prince and the country, and educated in military science ; and the situation which they fill is considered by them highly honorable.

GREEKS.

Those of the Greeks which are to be met with in Egypt, are from the Morea and Grecian Islands, and they constitute the infantry and seamen. They are termed Christians, in contradistinction to the Mohammedans ; and in their worship they adhere to the ritual of the Greek church, which is even more lumbering and imposing than that of Papacy itself. The Catholics in Egypt are a strange people, and have so mingled the customs and costumes (as has before been noticed) of almost all the nations of the earth, that they scarcely know from whence they derived their origin. They are mostly engaged in commercial pursuits.

ARMENIANS.

The Armenians came into Egypt from Mesopotamia, and contend that they are the oldest people in the history of the world ; and perhaps they associate the circumstance of the resting of

the ark upon a mountain in their land with the idea of their being the original people. They are extremely expert in their transactions, being the brokers of the country.

ABYSSINIANS.

This people, originally from the country of the Queen of Sheba, have their representatives upon Egyptian soil ; but they do not appear to aspire to stations of great distinction, usually filling the offices of stewards of households, and chambermaids to the more wealthy citizens.

COPTS.

This is the last class of the inhabitants of Egypt that will be noticed. They possess all the peculiar features of the ancient Egyptians, and are undoubtedly a remnant of that race. Their physiognomy is allied to the African, having the thick lips and flat nose, and also the curly, crisp hair of the Negro ; and their features exactly resemble those of the Great Sphynx and the Statue of Memnon. Mr. B. remarked, that when he first entered upon the Nile, his boatmen appeared exceedingly swarthy to him ; but as he ascended the river, they began to grow

more and more fair to his view, as the inhabitants of the country grew darker and darker, which is the case, the higher you ascend the Nile.

JEWS.

Among the inhabitants of Egypt, as well as in other portions of the world, the poor, despised, down-trodden descendants of the chosen people appear to share largely in their national degradation. They are not allowed to wear clothes of the same color as the other people; and all their garments are either black, or dark blue, or brown—as far as possible from the gay and gaudy colors worn by the ostentatious Turks. The poor Jews are obliged to walk along the by-paths, and chooses to avoid the high-ways as much as possible, to escape the indignities which are otherwise sure to be heaped upon them. They also, as much as practicable, avoid the day, and may be seen crouching through the streets at night, as though they were afraid of being apprehended. The Turks appear to be their peculiar enemies; and if accidentally they touch their garments against a Jew, they repair immediately home, change their robes, and perform ablution, deeming twenty-four hours little

enough time to become purified from such contamination. How strangely and how strikingly may we view the hand of God in his dealings with this people ! But only one portion of the prophecy is yet fulfilled. The children of Israel are indeed scattered abroad ; their land the possession of the infidel ; their national character blotted out ; their very name a hissing and a by-word among all people under heaven. But the same sure word of prophecy which declares all these things, also declares, that the day shall come when the chosen people of God shall be gathered in from all nations of the earth, and reinstated in their country, and become even more glorious than in the days of their former splendor.

CHARACTER AND CONDITION OF THE FEMALES.

To the diffusion of the doctrines of Christianity the female portion of the human race owe that rank and station to which they are elevated in Christian lands, and which they were created to fill. They are, under the light of the Gospel dispensation, permitted to enjoy all the freedom and inherent rights of the opposite sex ; but in Oriental lands, the reverse of this is the deplorable condition of the female ;

but, nevertheless, they do enjoy more freedom, and are treated with much more respect than Europeans generally admit. The slippers of a female standing without the door is the token of her wishing to be retired and uninterrupted ; and not even the husband in such a case is permitted to enter the room. They, however, are never to be seen in the streets unveiled, and are generally kept from observation. Among the people, polygamy is allowed ; but it is generally considered as a matter of state, and none but those occupying high stations, or enjoying great wealth, do possess the number of wives allowed them by the Koran. To show that this practice is not unpleasant to the females themselves, the following anecdote will illustrate: The Pacha of Damascus having signalized himself in conducting a caravan across the desert, was honored by the hand of the daughter of the Sultan of Constantinople in marriage, as the highest mark of distinction and approbation that he could bestow upon him. The offer was gratefully accepted, and the lady came from Constantinople to Damascus to meet her intended husband. Upon beholding him she was struck with admiration at his noble appearance, and sat for some time in silent admiration of his person ; when the first question which she asked

him was relative to the number of his wives; he answered that his occupations had been those of war, and that he had not had the time to select a partner, and that he deemed it a mark of the highest respect which he could show her, to reserve his affections entirely for her. Upon hearing this, she broke forth into a violent tirade against her astonished admirer, for being about to offer her such indignity; and she concluded by adding, that if he did not immediately provide himself with as many wives as became one of his station, that she would return to her father's house and proclaim his disgrace throughout the land.

This shows the effect of prejudice and habit upon the sensibilities of the human character; and it may be truly affirmed, that there is no greater curse resting upon the Oriental world than the degradation of the females; and the idea sometimes advanced in civilized and christian communities, that females need not to be educated, leads to the greatest possible evil. How absurd to say that the mother can train her infant child in the way that he should go, without those mental capabilities which are so often denied her. No. Females should, of the two sexes, be the most thoroughly educated in all the useful and practical branches of learning, and

then they have the plastic power over the young minds under their care, to mold them in intelligence as well as virtue.

The institution of marriage is the greatest blessing possible to the human race ; and as the pure and holy light of the gospel-day shall dawn over its native East, and revive the primitive portions of the world from their long sleep of ignorance and sluggishness, then shall the characters of her females be lifted up from their present degradation, and they be placed upon the level with man, as their Creator intended they should be.

LECTURE IV.

Alexandria—singularly inappropriate Site chosen for this great City.—Motives which induced its Founder to select such an apparently unfavorable spot.—Opulence and splendor of Alexandria, created through Commerce.—Outline of the General Plan, and Interior Subdivisions of the City.—Great Temple of Serapis, Pompey's Pillar, Cleopatra's Needles.—Foundation of the Alexandrian Library—Mark Anthony and Cleopatra.—Munificent Encouragement of Learning by the Egyptian Queen.—Consequent attractions of Alexandria for the Votaries of Learning and the Arts.—Statistics of the City, at the period of its capture

by the Caliph Omar.—Destruction of the Alexandrian Library, as detailed by the Arabic Historian.—Canopus—its wonder-working Baths and consequent celebrity.—Sais—its superb Temple of Minerva, and Monolith of its King, Amasis.

As each evening we have retired from the lecture-room, we have imagined that nothing could be still in reserve more interesting than the subjects already investigated; but as we have again become seated, and new scenes and incidents brought before us, we have been carried on from one degree of admiration to another, rising higher and higher in the scale, until the powers of mind seemed to admit of no greater capacity for admiration. The present lecture takes a general view of the ancient cities and monuments of Lower Egypt; and as much uncertainty exists relative to the founding of the ancient cities of Egypt, no order of description can be attempted chronologically, therefore the first in order, as the European becomes introduced to them, is the

CITY OF ALEXANDRIA.

Founded by Alexander of Macedon, this magnificent city takes the name of its illustrious patron; and although of Grecian origin, still in all

respects it may be viewed as purely Egyptian. The first feature which arrests the attention of the stranger, is the singularly inappropriate site chosen for its location; situated, as it is, forty miles from the Nile, on the edge of the Lybian desert. From the top of the tallest minaret, or the summit of Pompey's pillar, the eye can rest upon no tree, or shrub, or blade of grass, to relieve the monotony of the dreary waste by which it is surrounded: therefore the soil being thus barren, the advantages to be derived from a rich surrounding country are cut off. Another unhappy feature as regards the beauty and commanding appearance of this city, is the extremely level and undiversified character of the land, affording no variety of undulating scenery. A third, and still more disastrous deficiency than either the want of fertility or variety, is the total absence of water, which has to be brought from a distance of forty miles. At first view, these three deficiencies would present to the mind of almost any one an insuperable barrier to the idea of founding a city upon such a site; but to the powerful mind of Alexander, having imbibed an overweening ambition from his father, Philip king of Macedon, and having drank deep draughts from the well of Aristotle his tutor, these were considerations altogether oversha-

dowed by the brilliant advantages which this situation presented for commercial greatness. Alexander visited Egypt before his military career began, and seems to have been struck with the deficiency of harbors for large shipping; and also with the great commercial advantages which this country possessed as a mart for the interchange of all kind of commodities between the East and West. He sought for a place where a harbor might be effected for shipping, and found at this part of the Lake Mareotis a curvature in the shore, which immediately presented the wished-for qualities. Having thus found the site, the next thing to be accomplished was the way to engage the attention of the populace to the design which he meditated. Accordingly he retired to the desert to consult the Oracle of Jupiter Ammon, (probably with a view to humor the vulgar prejudice,) and received from that source the answer in approbation of his design, and under the most favorable auspices the work was commenced.

PLAN OF THE CITY.

Unlike most of the other cities of Egypt, Alexandria presents the consummation of a pre-conceived plan, and is laid out in a manner at

once chaste, beautiful, and adapted to the purposes of a vast commercial city. Its shape is that of a bended bow in the hands of the archer, and measures in extent, from one extremity to the other, about fifteen miles: the greatest width is at the centre, and is five miles. The streets are laid out at right angles: the principal one is one thousand feet wide, and intersects the city at its widest point. Description cannot do justice to the splendor of this avenue, which, from one end to the other, and on either side, was adorned with a colonnade of pillars supporting a balcony, and the paved foot-path on either side was one hundred feet wide, the centre being appropriated to the droves of camels, dromedaries, horsemen, etc. etc.

There is a striking peculiarity in the harmony of proportions observable in all the architecture of the Egyptians; and although the unlettered man may not be able to tell what it is that imparts to him great satisfaction in viewing even the fragments of these splendid monuments of ancient grandeur, still he is forced to admit that there is a certain something which claims his admiration, and the solution is to be found in that strict regard which the ancient architect always paid to the harmony of proportions. The lake side of the city presented a

forest of masts, as that water gave harbor to the immense number of vessels which could not find sufficient depth of water at the ports on the Nile. And as each district of country, and in many instances single towns, were known by their flags, the scene, when decorated with the waving streamers, banners and pennons, was beautiful in the extreme, and reminded the beholder at once of the source of the great opulence of the city.

TEMPLE OF SERAPIS.

This great temple was the most prominent building at Alexandria, and was the first object that met the eye in approaching the city. It was built upon an artificial platform, the ascent to the top of which was gained by one hundred and twenty marble steps. This temple was one thousand feet square, and a fragment of it still remains standing, to attest its former splendor.

POMPEY'S PILLAR.

This monument must be familiar, by name at least, to every one who has read the page of history. Mr. Hamilton, an English gentleman,

who, while filling some diplomatic situation, visited Egypt, and spent several months in decyphering the hieroglyphics, discovered that this pillar was erected to Diocletian, who introduced a supply of corn into Egypt in time of famine, and that the *Pompaïas* whose name figures largely in the inscription, was the mayor, or civil magistrate of the city, at the time of its erection; and from this name the circumstance of its being attributed to Pompey, the contemporary of Julius Cæsar, may be accounted for. The inscription, which Mr. Hamilton, after much difficulty, decyphered, is in Greek characters, and inscribed upon the base of the Pillar. The proportions of this colossal monument are as follows:—The pedestal sixteen feet high and twelve feet broad; the shaft ninety-two feet high, in one unbroken piece, and the capital twelve feet high: the diameter of this immense shaft is ten and a half feet, and consequently the circumference is thirty-one and a half feet. It is composed of the rose-colored granite from the island of Sienne, and known by the name of Sienite; and is still in so perfect a state of preservation that the beholder may view the reflection of his face in the solid stone, so extremely beautiful is the polish that it receives. This column was one of the sixteen similar

ones which supported the front portico of the temple of Serapis, and was brought by the builders six hundred miles from the quarries out of which it was taken. Mr. Buckingham, in reverting to the circumstance which has rendered the name of the otherwise obscure Pompeias immortal, while that of Diocletian is almost forgotten, very facetiously remarked upon that kind of desire for an ephemeral fame which runs through all ranks of society, and which may serve in after ages to tell the antiquary the name of the engineer, or the architect, or overseer, while the utmost obscurity may exist in relation to the reigning monarch of its time.

OBELISKS, OR CLEOPATRA'S NEEDLES.

The obelisk differs from the other shafts, in regard to its shape as well as design. The form is four-sided, gradually diminishing as you ascend, and ultimately shelving off in a point. These appear to be of a sacred character, and are found always in pairs, and generally before the entrance to the temples for religious worship, and are covered with hieroglyphics exquisitely chiseled, although the stone is exceedingly hard. The wonder of the modern artist is increased in regard to the workmanship of these

Pacha, together with an expedition to Egypt to bring home the prize. This expedition, however, was not destined to effect what the combined efforts of both the English and French armies could not; therefore they returned again to Russia, without having obtained the desired object. The Pacha having succeeded thus well in his first attempt, again presented the obelisk to the sovereign of Austria; who, imagining that he might be able to perform that which his neighbor of Russia could not accomplish, returned also to the Egyptian monarch a splendid present, and an expedition to bring home this monument, the removal of which had baffled the skill of so many admirers. Austria, however, returned unsuccessful, and left the obelisk again to the discretion of the Pacha, who, like a politic prince, in the nobleness of his generosity again and again presented it to his brother sovereigns, from all of whom he obtained magnificent *douceurs*; but none of them have ever yet been able to transport it to their dominions. Smaller obelisks have been carried from Egypt to different lands, one of which the French brought from Thebes, to adorn one of the squares of Paris.

ALEXANDRIAN LIBRARY.

This Library was, in ancient days, the richest and rarest collection of books in the world : its origin, progress, and destruction are all worthy of special notice. Alexandria, from the death of its founder, still continued to increase in wealth and prosperity ; and this gave the people much leisure, which they devoted to the cultivation of their intellects. They collected a library, which was destroyed by fire about the time of Cleopatra. At this period Mark Antony became enamored of this lovely queen, who, by all accounts, must have been the most beautiful as well as the most accomplished of females ; but having occasion to go into Asia Minor, he found at Pergamos a magnificent collection of books, consisting of two hundred thousand manuscript volumes, and these he immediately determined to send to Cleopatra ; and accordingly made arrangements to transmit this immense library to Alexandria. Mr. Buckingham here made a facetious remark, that, in comparison with the presents which lovers now-a-days make their mistresses, this was a colossal token of affection ; and well may an album, or an annual, or a copy of the last new novel, appear insignificant, in view of this goodly gift. Upon receiving this

library, the queen formed the determination of erecting a building for its reception, which should be in every way worthy of it; and before the entrance stand the two obelisks before mentioned, which in all probability were allowed by the priests to be placed here, to give to this building a sacred or august character. To augment this already splendid collection, this politic queen issued an edict, that all persons, either residing in Alexandria or visiting the city, who possessed manuscripts of any description whatever, should allow them to remain in this library for one year, during which time the scribes made two new copies; one of which became the property of the library, while the other was given to the owner, together with the original copy as a kind of interest for the loan. By this means the collection received large additions, and literature was much advanced by these excellent measures. This, although the policy of a sovereign of ancient times, appears far wiser than the laws at present in England, where no author is allowed to publish any book whatever, until he has first given away eleven copies, no matter how expensive may be the work; and so hard is this regulation, that many valuable books have been kept from the public on account of it. This library was partially destroyed at the

time of the capture of the city by the Caliph Omar, who headed the Arabian expedition; and when, after the wealth and resources of the city had fallen into his hands, was solicited to spare this library, the Arab chief sent back word to have the works examined, and if they corroborated the Koran, to destroy them, because the Koran was enough, and needed no corroboration; and, on the other hand, if they did not agree with the Koran, to destroy them, because heretical. The messengers, perceiving that on either hand the same fate awaited it, spared themselves the trouble of examining them, and accordingly set fire to the building; but a partition wall prevented the whole collection from being destroyed by the flames; and it is reported that, notwithstanding the quantity consumed, still enough were saved to heat the whole number of baths for six months. The population of the city at that time was estimated at three hundred thousand free men, besides women, children, and slaves. There were four thousand public baths, and four hundred theatres.

CANOPUS.

On the ancient western branch of the Nile stood the city of Canopus, which was celebrated,

as Bath, or Brighton, or Saratoga, as a watering place; and on account of its attractions in this respect, thousands and tens of thousands yearly resorted to it. But there was one circumstance, above all others, which rendered this city famous; and this was its wonderful baths, which were believed to possess the wonderful power of renewing the youth of elderly ladies who chose to bathe in their waters. This, of course, would prove a source of great attraction, however absurd such a thing may appear to us at this enlightened day.

SAIS.

Sais was the capital of that division of Lower Egypt which was denominated the Saitic Nome, (a word denominating a district of which this city was the capital,) and was celebrated for the splendid temple of Minerva which it contained. Not far from this building is another of curious remark, called the *Monolith*; which, as its name imports, is a building composed of a single stone. This work of wonderful character was performed for Amasis, the king of Sais, who was possessed of immense wealth, and chose this mode of signalizing his name. The transportation of this huge mass of granite from

its original quarry to the place upon which it was finally deposited, is reported to have engaged twenty thousand well skilled pilots of the Nile for three successive inundations ; and not until the last movement was there the occurrence of a single accident. The king seeing the chief architect heave a deep sigh, asked him the cause ; and was told that a man had been accidentally killed in the movement of the building, and that he feared this portended evil. Upon hearing this, the king is said to have ordered the building to be left in the position in which it then stood ; and thus it has ever since remained, a monument of his benevolence as well as his opulence. It was his original design to have this building range exactly with the front of the temple of Minerva, along-side of which it stands ; but owing to this circumstance, it was thus allowed to remain in its present situation.

With this account the fourth lecture ended ; and the audience, which had listened with eager attention, retired in a state of the highest gratification.

LECTURE V.

Tanis, the Zeon of the Scriptures—Works of the Children of Israel.—Bubastis, the City of Isis—Festival of Lamp—Egypt—India and China.—Heliopolis—the Land of Goshen—Pythagoras, and the Metempsychosis.—Great City of Memphis, the Metropolis of Central Egypt.—The Pyramids of Egypt—their vast number, size and extent.—Form—structure—object, and destination of these Royal Sepulchres.—Ascent to the summit of the loftiest Pyramid by moonlight.—Splendid and impressive view of the Rising Sun from this eminence.—Descent attended with increased dangers and difficulties.—Entry into the dark interior of the Great Pyramid of Cheops.—Catacombs of the Dead—Embalmed Mummies, and present appropriation.—Colossal Sphinx of Egypt—its origin—dimensions—and expression.

Following up the subjects from the last lecture, we come to the account of the ancient cities and monuments of Central Egypt; and the first place falling under notice, is the city of

TANIS, THE ZOAN OF THE SCRIPTURES.

Tanis was capital of the Tanitic Nome or District, and the peculiarity of its ruins are remarkable for their being of brick, instead of the stone which abounds in the other ruined cities of Egypt. This city is adjacent to the land of

Goshen, the dwelling-place of the children of Israel. It was surrounded by a wall, which is about twelve miles in circumference, the base of which is eighty feet thick, and inclining outward on the inner side, so that the top was but thirty feet in breadth, but still wide enough to admit of three or four chariots driving abreast. Mr. Buckingham here explained the circumstance of straw being required by the Egyptians in the making of brick, as is recorded in Scripture history. The soil of Egypt, of which these were made, consists of a rich black loam, wanting the adhesive qualities of clay, and consequently something was needed in their manufacture from this material to prevent them from crumbling; the straw, therefore, was used as fibres or ligaments running through the brick to hold them together, in the same manner as hair is used by masons in the mixing of mortar, to hold it together and prevent the lime from running in streaks, as it otherwise would do. Some of the temples were built of stone, but by far the largest portion of the city was composed of brick. Not far from Tanis stood the city of

BUBASTIS.

Situated upon what is termed the Bubastic arm of the Nile, this city presented the most favorable position for the ingress and egress of strangers, being that point on the river at which the canal terminated which connected the Nile with the Red Sea: it consequently stood upon the high road to India. Here was situated the magnificent temple of Isis, which was annually visited by thousands who worshiped at her shrine as pilgrims now perform their annual journey to Mecca; and here was celebrated the Festival of Lamps, which probably took its origin from the veneration of the people for fire. Of this city there still exists more remains than of Tanis. The temple remains undestroyed; and the splendor of its sculpture, its paintings and its ornaments, mark it as a building upon which the Egyptians bestowed more than an ordinary share of labor and skill. Bubastis is now a village; and not far distant may be seen the ruins of

HELIOPOLIS.

This city was celebrated for its Literary Institution, which was dedicated to the purpose of

instruction in foreign news, and was extremely popular, on account of its proximity to the sea-coast. So great was the influx of strangers, that the foreign population overgrew the native, and the Greek language was substituted for the original Egyptian tongue, and the name changed from the Scripture name of On, to Heliopolis, or the City of the Sun. Here are found obelisks, as at Alexandria; and this city is celebrated for having been the residence, for a time at least, of Pythagoras, the founder of the system that bears his name, which is termed the metempsychosis, or doctrine of the transmigration of the soul; a system which undoubtedly gave rise to the practice of embalming the bodies of the dead, so that they might be preserved uninjured until the spirits should again choose to inhabit them; and as absurd as this idea is, it is nevertheless believed at this present day by more than fifty millions of souls, including the inhabitants of India, China, the Hindoos, etc. These not only imagine that the souls of the deceased inhabit the bodies of animals, but that even trees are the receptacles of their disembodied spirits. The obelisk which still remains upright at Heliopolis, is one of the largest in Egypt, and presents a most imposing appearance, standing, as it does, alone, amid the ruins that surround it. This

was the capital city of the land of Goshen, and was situated in the edge of the desert, elevated so far above the other portions of the country, that the inundations of the river subjected it to submersion for not more than five or six days. The situation for this city was highly favorable to the Israelites, when, under Moses their leader, they fled from the land of the Egyptians, and commenced their weary pilgrimage through the vast deserts.

MEMPHIS.

Of this city scarce a vestige remains. It was formerly the capital of Central Egypt; and the almost entire disappearance of its habitations and temples is truly wonderful. The date of this city is extremely remote, and its foundations have been ascribed to Menes, the first Egyptian king. Its devastation took place under Cambyzes, who overrun the whole land. It was a law of the country, that no dead body should be buried in a spot of ground capable of giving sustenance to the living; and accordingly the desert was converted into what was termed the Necropolis, or City of the Dead.

PYRAMIDS.

The statements of some travelers would seem to lead to the idea that there were but three pyramids in all Egypt, because they only speak of the three great specimens, which stand not many miles distant from Cairo, on the opposite side of the Nile. But the fact is, that within a compass of not more than one hundred miles, more than two hundred pyramids may be seen; in fact, they literally abound throughout Egypt; and their number, no less than their magnitude, is truly astonishing. The shape of these monuments, as familiar to the eye, in the numerous drawings which have been made, is generally incorrect in this particular: they are represented too perpendicular; whereas the angles are obtuse, the extent of the base being greater than that of the height. In approaching them the traveler is not struck with their prodigious size until he has arrived at the very foot; and then, as he casts his eye up, he discovers what a mountain of stone is towering above him. The form of the pyramids is that which is best adapted to durability; each layer being placed upon another broader than itself; and the material being so massive, and the workmanship so excellent, that the four thousand or five thou-

sand years which have rolled by since their erection, have scarcely left a trace of decay upon them. On the measurement of the pyramids travelers have seemed to vary in their statements; but this is not to be attributed to either a want of carefulness or veracity on their part, but to the impediments which lie in the way to prevent a correct survey of their dimensions. Situated as they are in the open waste of the desert, the sand has accumulated upon their foundations, and piled itself high against their sides; therefore the different circumstances under which these surveys have taken place have been the cause of the various statements in regard to their dimensions. But although other and later travelers have mentioned between six hundred and seven hundred feet as their height, still Herodotus, Strabo and Pliny, all of whom visited them, have noted their breadth as well as height at eight hundred feet—all the sides being equal. Some of the stones which form these mammoth structures measure from ten to twelve feet in height; and some even of the largest of them may be found at the very top. What means were used to lift them, has thus far, and probably always will remain a problem. Mr. Lyell, the celebrated geologist, entered into a critical estimate of the

weight of a single pyramid, and computes it at sixty million tons. Now, as the whole amount of tonnage belonging to the mercantile navy of Great Britain amounts to but twenty millions, consequently it would take three times as many vessels as are engaged in the commerce of that maritime nation to convey the material used in the formation of a single Egyptian pyramid. Another estimate, made by a French traveler, computes the amount of material in one of these pyramids as enough to form a wall six feet high and one foot thick around the whole territory of France.

OBJECTS FOR WHICH THEY WERE ERECTED.

Various have been the conjectures concerning the objects for which these colossal edifices were erected. Some have advanced the belief that they were built for astronomical observatories, from the summits of which the ancient astronomers might have an unbroken view of the heavenly bodies. But this is without foundation; and, withal, the very idea is absurd; as, in any given latitude, one observatory for such a purpose would be as good as many; and moreover the immensity of the work demands another object than this. Another opinion, and still more

absurd than the former, is, that they were built as places of refuge and safety, in case of a repetition of the flood; and the chambers which they contain were supposed to have been intended as granaries for corn, to supply the people during its prevalence: but this idea is preposterous; because, if they remembered that the first dry land which discovered itself above the waters of the abating deluge was Mount Ararat, which was upwards of seventeen thousand feet in height, they would have known how insignificant were even these stupendous pyramids in the comparison. But the last and most rational account is, that they were built as receptacles for their dead, probably their kings; and if asked why so ponderous? we would answer, that the views which they held in regard to the future state of the soul demanded that they should exert the utmost care in the preservation of the body. The Egyptians believed in the Pythagorean doctrine of the

METEMPSYCHOSIS.

This doctrine taught that, at death, the soul of the individual took up its abode in some other body, and then varied in respect to the character of the man while living: if good, his

spirit entered into that of an angel, or some high and exalted being ; but on the contrary, if the character was bad, the spirit animated some inferior animal, which again, at dissolution, went into some other form ; and so continued to inhabit different bodies for some thousands of years, when it again animated its original frame, that is, if it is found in its original state of preservation ; but, on the contrary, if the body was found to be mutilated or decayed, the spirit disdained to take up its abode in it, and both went into annihilation. Therefore we can readily account for the labor and pains bestowed in preserving the bodies of their dead in tombs calculated to last as long, apparently, as time itself shall endure.

ASCENT TO THE SUMMIT BY MOONLIGHT.

A party of sixteen persons, among whom Mr. Buckingham was one, left the city of Cairo, and crossing the Nile, arrived about sunset at the foot of the pyramids—intending to undertake the arduous and extremely hazardous task of gaining the summit ; they, however, determined to repose until midnight, and then commence the ascent ; that hour arrived ; the full moon had gained the meridian, and the scene was im-

posing in the extreme. To effect the object in view, mutual assistance was required, the steps or ledges up which they had to climb being from two to six feet high, and perpendicular. One of the party remaining below, the rest ranged themselves in a row, after this manner: the lightest of the party being stationed upon the flanks, and so increasing to the centre, where was of course the heaviest of the whole: this mode was adopted, that the assistance required from each one might be exerted most advantageously; the first being placed upon the next platform, lent his aid to the next, while the remainder raised him up from below; and thus as they went on toward the centre, the power became more and more equally divided between those above and those who had not yet ascended, so that when the heaviest individual's turn came, he had an equal number to pull and to push, and accordingly his ascent was as easily accomplished as his lighter companions. The labor and fatigue of this process, however, was greatly lightened by the extreme hilarity and good feeling which prevailed. Six hours were exhausted in accomplishing the ascent to the summit, which, somewhat to their surprise, they discovered to be a platform of twenty feet square, instead of coming off to a point, as the

appearance indicated from below. Upon the stones at the summit many names were inscribed, principally French. The view now became intensely interesting, as the light of day burst forth and dissipated the shades of twilight, which, however, in Egypt, is of but short duration, situated as that country is in latitude thirty, about ten degrees south of New-York.

As the party gained the top, the first bright-red streak of day shot around the eastern horizon. This brilliant flash was almost immediately followed by a suffusion of the sky with a beautiful roseate blush, which soon changed into a saffron hue, indicating the near approach of Aurora. Scarce had the mind fastened itself upon these incipient beauties, when the day-god burst forth in glowing splendor, in all the fullness of his oriental pomp and majesty. On the other hand, the pale and sickly rays of the moon were becoming dimmer and dimmer, and the shades of night rolling themselves up like a curtain before the approaching beams of the parent orb. At the zenith, day and night embraced each other for a moment; and then, as if afraid of the increasing brightness of the usurping Sun, the Queen of Night, enwrapping herself in her silver mantle, sought repose behind the western horizon. Scarce five minutes had elaps-

ed from the first indication of morning, before the night was swallowed up in the brighter glories of day, and the Sun, in full orbéd splendor, had begun his diurnal course. Now the scenery around became invested with new beauty : the towering domes and minarets of the distant city of Cairo glanced in the sparkling rays ; the wide-spread plains of Lybia extended as far as the eye could reach on the one hand, while the green valley of the Nile, with the intervening stream studded with its hundreds of boats, with their white sails glowing in the sunlight, lay upon the other ; recalling to the recollection the description of the celebrated Sir William Jones,

“ Like orient pearls at random strung.”

The associations of the mind in such a situation are calculated to be of the most interesting nature. Standing upon the oldest monuments in the world, and stretching the eye over a land replete with so much to wonder at and to admire, and to contrast in imagination the present and the past, and to call up the names of those whom we were taught to reverence in the earliest seasons of our childhood, and think that this land was once their dwelling-place ; and when the names of Moses, of Joseph, of the Hebrew patriarch, the aged Jacob, of the impi-

ous and haughty Pharaoh, and of others whose names and whose deeds are recorded in the volume of inspiration, recur to the recollection, how can it be otherwise than that Egypt should be considered as replete with much to render its name full of interest.

DESCENDING, AND ENTERING THE PYRAMID.

The party, after having remained sufficiently long upon the pyramid, prepared to descend, but found more difficulty here than they had apprehended; the dizzy height caused their heads to swim as they cast their eyes downward, and they were forced to descend backward to avoid the danger of falling. Having reached the great door of entrance, which is placed in the centre of one of the sides, Mr. Buckingham determined to explore the interior, and found that the passage extended downward at an angle of forty-five degrees, and then changing its position, directed at the same angle upward for the same distance, bringing the sarcophagus directly in the centre of the pyramid. The interior is extremely dark, and the smell very offensive, which is caused however by the number of bats which infest them; and these animals are of so large a size, as to be termed

flyiug foxes. The stranger is directed by an Arab guide, who provides torches by which the passage is lighted. There is one thing which would probably arrest the attention of every traveler, which is, that although all the other monuments among the Egyptians are literally covered with hieroglyphics and characters, yet no traces of any carved work of any nature, not even an inscription, is to be found upon any of the pyramids.

CATACOMBS.

These are receptacles for the dead, and vary in size from fifty to three hundred feet square; some are two furlongs in length and one in breadth; the depth has not yet been ascertained. In these the bodies were placed in a standing position, as close as they could possibly be placed together, like soldiers when formed in solid column. When the stratum is thus completed, the second course is commenced, the feet being placed on the heads of those below. Thus one tier after another is filled up, until the whole catacomb is full. Some of these have already been excavated to the depth of thirteen tiers, and still more yet remain to be got out. In the area of the largest of these, more than a million bo-

dies have been discovered ; and it is believed that there are more bodies in these catacombs than the present population of Egypt.

MUMMIES.

The mummies, or embalmed bodies of the dead, are, as has before been stated, found in immense numbers in all parts of Egypt. The doctrines which they believed, and which led them to build such imperishable sepulchres for their dead, led them also to embalm the corpse, so as to preserve the body entire, until the spirit which once possessed it, shall return to re-animate its former tenement. The art of embalment, which was applied to all, whether of high or of low degree, is now unknown ; and the present inhabitants of Egypt, who for the most part have descended from Arab stock, bury their dead after the manner of christian nations.

There are various uses to which the ancient mummies are made subservient. In the first place, they are bought by European institutions, especially those which are found in the ornamented sarcophagi, and exhibited as specimens of curiosity, and are thus made to enrich their owners. Another use to which they are put, is, that of filling a place in the pharmacopœia ; and

the drug known by the title of *momia*, may be purchased, as a sovereign cure for an inward bruise, at almost any of the apothecaries. They are again used by the artist, being pulverized and ground, and mixed into a color resembling a dark umber, which is said to give to the picture the appearance of the *antique*. But the common use made of the mummies by the inhabitants of the country, is to cut them up for fuel ; and the traveler may view upon the hearth of the Egyptian cottager or peasant, the blazing portions of some disjointed mummy. The odor of the burning mummy is very grateful and pleasant : the ignition is quick, and being full of a resinous substance, they burn freely, and not unlike the Cannel coal. This seems to be a fortunate circumstance for this people, that some substitute for the more natural kinds of fuel is to be found ; for there is no coal in the land, and wood is extremely scarce ; there being not much else than the palm-tree, which yields them food, and is therefore too valuable to be cut down.

COLOSSAL SPHYNX.

This is a statue consisting of the body of a lion surmounted with the head of a virgin. At

first this combination appears revolting ; but when we think of the motive which led to it, the idea is invested with something pleasing rather than otherwise. The period at which the inundation of the Nile takes place being that in which the sun passes from the sign Leo into that of Virgo, the ancient Egyptians, as a mark of gratitude, reared this figure, combining the two signs in one ; and the Sphynx may be met with in almost all groups of figures carved upon their monumental remains. The particular figure under consideration is cut from the solid rock on which it stands, and its dimensions are gigantic in the extreme ; the length of the back being one hundred and fifty-two feet from the neck to the end of the trunk ; the paws are fifty-two feet long, between which a temple for sacrifice is held ; the face, from the chin to the top of the forehead, is thirty feet, but is at present very much mutilated. The proportions are extremely beautiful and harmonious, and the symmetry of the features has been the theme of more than one historian.

LECTURE VI.

The Lake Mœris—Utility of its design, and grandeur of its extent.—The Labyrinth on the shores—and Pyramids, Chambers, and Statues, in the water.—Cities of Antinœ and Hermopolis—Contrast of Greek and Egyptian Architecture.—Abydos—the Buried City—Temple of Tentyra—the Shrine of Isis—its Zodiac and Hindoo Gods.—City of Crocodiles—Veneration, Worship, and Embalming of these animals.—Temple of Apollinopolis Magna—its Porticos, Propylæ, and Altars.—City of Hecatompilos, or Diospolis—the hundred-gated Thebes.—General outline—Extent, Opulence, and Splendor of the City.—Great Temple of Jupiter Ammon—its colossal size and imposing effect.—Royal Sepulchres of the early Egyptian Kings in the Valley of Death.—Vocal Statue of Memnon, which saluted with musical tones the Rising Sun.

The present lecture concludes the course on Egypt; and were it not that we are permitted to anticipate, if possible, a still greater treat, in the remarks of this distinguished traveler, on Palestine, we should feel extremely reluctant to pronounce this as the last; but if the subjects of the previous lectures were interesting, this surely falls short of none of them in the descriptions which have been drawn by one not only capable of appreciating the advantages which he has himself enjoyed, but possessing in a high degree all that attractiveness of style which

renders his mode of conveying information to his auditors extremely agreeable as well as profitable. The present lecture brings us to a consideration of the ancient cities and monuments of Upper Egypt; and the first remarkable object at which we arrive, is the

LAKE MÆRIS.

This magnificent work of art has more than once been attributed to the hand of nature; but the question now no longer remains in dispute, for every doubt has given way to the evidence which has developed itself, to show that this vast reservoir is the consummation of human skill. The origin and purposes of this lake appear to be as follows: The different states of Egypt, (as we may term the Nomes or divisions of that country,) were almost continually engaged in civil wars; and although they had exerted themselves to adorn and beautify their own individual territories, yet still there was no great national work to reflect honor upon, or yield benefit to, the whole country alike. Thus, during a period of profound peace which occurred, a congress of the whole country was called, bringing together representatives from all the different interests, to unite upon some

plan wherein all might alike be engaged for the general good. Many propositions appear to have been made and rejected, until the idea was advanced which led to the great work under consideration. The purpose was, to prepare an immense reservoir, so constructed as to be made to receive the surplus water of the Nile, when it should rise higher than was desirable for the good of the crop; and holding the same until it might, in a season of unusual drought, be emptied again into the river; and thus by this means equalize the inundations of this stream upon which all portions of the land were alike dependent for support. This excavation was made on the west side of the Nile; and so immense were the resources of this people, that the work was extended to the circumference of fifty English miles. It was for a long time a matter of wonder what had become of the great quantity of earth which was taken from this reservoir; but mounds have been discovered in the adjacent plains of Lybia, which account in some measure for this problem. Upon the lake-shore stands a tower or pyramid, composed of earth and bricks taken from the lake; and upon its base is an inscription which has been interpreted to contain much wit. It appears that there were two other monuments erected of

stone in the very centre of the lake, before it had yet received the element which it was destined to contain; and the inscription before alluded to calls the attention of the beholder to the two brothers of this pyramid, which stand in the centre of the lake, which, although built of a superior material to itself, could not have had their place there unless the earth had been recovered of which it had been built; and therefore warns the observer not to think meanly of its humble structure. One of these pyramids had thirty thousand chambers, and is said to have been devoted to the

SACRED CROCODILE.

This animal, although one of the most disgusting in appearance that can be, was nevertheless deified by the Egyptians, and the royal family of crocodiles are said to have been kept in cages with golden wires, and adorned with jewels, ear-rings, bracelets and chains, of the most costly and beautiful character. A box, made from the wood of the sycamore, was dug up from the shores of the Lake Mœris, in which were discovered seventy of these ancient members of the royal line of crocodiles, embalmed after the manner of a human body, and in a

fine state of preservation. There is a remarkable fact connected with the history of this creature; it is the only species of animal that presents so great a variety in its dimensions; being but an inch or two in length at birth, and arriving frequently to the length of twenty feet. The amazing power of this animal may have been the cause of the honor and reverence paid it by the Egyptians.

LABYRINTH.

Upon the shores of the Lake Moëris was anciently constructed an immense labyrinth, of which remains are still to be seen. This is said to have originally contained three thousand apartments, and to have been intended as a sepulchre, and contained the sarcophagy of its builders. This work has been ascribed to various builders; but its date is extremely uncertain. It seems to have been the model of the celebrated Cretan Labyrinth, of which also there is comparatively nothing known relative to its construction as well as its destination.

ANTINÖE AND HERMOPOLIS.

Of these two cities but the fragments of their

original splendor remain. The former is of Grecian origin, and is situated upon the left bank of the Nile. More of its remains are to be seen than of Hermopolis, which is an original Egyptian city, and stands on the right bank of the river; but a single portico has survived the ravages of time and the elements; yet it is asserted by every traveler who has visited these two sites upon the same day, that the single remnant of Hermopolis which remains, is calculated to excite within the bosom of the beholder more admiration and wonder than all the temples and combined ruins of its Grecian neighbor. And Mr. Buckingham, in adverting to this fact, contrasted the feelings of the individual who visits St. Paul's at London, and then turns to view the solemn aisles of Westminster: while the splendors of St. Paul's might excite admiration, there was nothing of that grave and sacred awe connected with the view which seems immediately to thrill the bosom of the stranger who visits the interior of the Abbey.

ABYDOS.

Much speculation has been offered in solution of this subterranean city. As to the reasons for its foundation, as well as the circumstance

of its being found partly under the surface of the ground, some have been of opinion that it had sunk ; but from the evenness of its surface this idea appears to be unfounded. The vulgar opinion respecting this place is, that this was the city in which soul and body became reunited, after the former had finished its wanderings. But as near as may be discovered, this city seems to have been the place where the Egyptian priesthood was educated. It contained a temple of Memnon, as well as the splendid temple of Osiris, which was built by Osymandes.

TENTYRA.

This city has transmitted to posterity the most splendid temples that Egypt can boast: those of Isis, and of Apollinopolis Magna. The first of these bears the face of Isis upon each one of the four sides of the splendid columns which adorn it. The colors, which still glow with all the brilliancy and vividness of the work of yesterday, are a wonder as well as a source of admiration to the beholder. The Zodiac, which formerly met the observation of the traveler as he surveyed this splendid temple, has within a few years past been taken down,

and removed to Paris, where it forms one of the attractions to the museum. An incident occurred at this temple worthy of remark. A convoy of Seapoys, from India, arrived at this part of Egypt during the period of the Egyptian campaign; and as a detachment of the men were rambling along the shore, they proposed to enter this temple; but no sooner had they crossed the threshold than they all at once fell upon their faces in the attitude of devotion. As strange as this may appear, that a party of Hindoos should worship in a temple of Egyptian dedication, nevertheless the devotional sympathies of their hearts were called forth by beholding Bramah, and other of the idols of their own pantheon, ranged in the niches around the wall. Notwithstanding the great similarity in the mode of worship of both the Egyptians and Hindoos, there is a wonderful difference in the architecture and style of their places of worship; the first being massive, though simple; while the latter is decorated with a profuse variety of graceful curvatures and swelling domes, and other appendages of Indian finery. When we view the people of Egypt in the light of citizens, or scientific men, or a commercial people, we must wonder at their degradation and extremely debauched objects of adoration and

homage ; as temples dedicated to the crocodile, or some other disgusting reptile. It only shows what the human mind will attain when left to itself, and without the light of revelation. The temple of Apollinopolis Magna is one of the grandest in Egypt. Before its portal stand two magnificent obelisks, thickly covered with hieroglyphics ; and on either side of the immense gateway stand two propylæ, or semi-pyramidal mounds, which seem as pillars to this mighty arch ; upon the top of which there is sufficient room to allow forty Arab huts to give shelter to their occupants, who choose this position for their dwelling, to avoid the plundering intrusion of the Bedouins. At night, they roll a large stone against the door leading to the staircase, on the inner side, and bar the entrance so completely as to deny admittance to any one from without. Passing on from this we arrive at the magnificent city of

THEBES.

This city was the capital of Upper Egypt, and was in its prime as long ago as the days of Homer, and from him derived its name of "the hundred gated." Since the time of Christ it appears to have been totally deserted. Of all the

remains of the splendors of Egypt, none appear so magnificent, so stupendous, so truly wonderful, as those of ancient Thebes. The prophet Nahum, when foretelling the miserable downfall and ruin of Nineveh, compares that city to Thebes, called in Scripture, No, a word in the original signifying *city*, and therefore called The City, by way of pre-eminence. He says to Nineveh, "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and whose wall was from the sea?" etc. To the present day, this city is called by the Arabs, No Ammon, or the City of Ammon, from the magnificent temple of Jupiter Ammon, which still presents the grandest and most imposing spectacle throughout the entire compass of the ancient world. Situated upon the fertile borders of the Nile, the site of ancient Thebes extended for miles on either side; and the space occupied by the city covered an area of sixty miles. It had several divisions, among the principal of which were Carnac and Luxor. Whether it received the appellation of "the hundred gated," from the actual number of its portals, or from some other cause, is now unknown; but it is called by Homer the city of Hecatompylos; perhaps in view of its great extent, without reference to its actual import.

TEMPLE OF JUPITER AMMON.

Approaching this venerable and vast edifice, the eye first meets the avenue of Sphynxes, which are ranged on either side the intervening aisle in stately grandeur, each one being thirty feet in height, and in number extending for a distance of one mile and three quarters, sufficiently approximate to carry out the effect, which is sublime in the extreme. At the termination of this double column of sphynxes, stand two high pedestals, like thrones, supporting reclining statues of sixty feet in height—double the height of the sphynxes. Still beyond these stand two splendid obelisks, richly carved with hieroglyphics, rearing their heads to the height of one hundred and twenty feet—still doubling in altitude the preceding figures, and presenting to the eye a towering succession of objects, which adds peculiarly to the magnificent effect of the combined whole. From the commencement of the avenue to the gateway, is a distance of two miles; this gateway is seventy-five feet high, and exceedingly grand in appearance. This brings us to the magnificent Portico, or, as it has been termed, the Hall of Columns. In comparison with which the portico of St. Paul's at London falls into utter insignificance, although the wonder and

admiration of its visitors. But so extensive is the scale of this building, that the entire edifice of St. Paul's, together with the open space which surrounds it, might be placed with ease within the portico of the temple of Jupiter Ammon. One hundred and forty-four columns, each measuring twelve feet in diameter, stand within the portico alone; and being placed with strict regard to architectural order, a distance of twenty-four feet apart, the mind may, though not without difficulty, conceive of the extent of its area. The extent of the whole building has been computed at about two miles in circumference; and, both within and without, every portion of this stupendous pile is covered with carved figures and hieroglyphics over its entire surface, and, moreover, painted with the most vivid and glowing colors that the power of art can invent; and although this building must have occupied ages in its erection, and thousands of years have rolled away since its completion, still the beauty of its coloring is unimpaired, and the eye may now, at this remote period of time, dwell upon these enchanting hues, and imagine the whole but the work of yesterday. It is imagined, and not without great probability, that the figures carved upon this temple, representing contending armies, with chariots, and horsemen, and

triumphal entries and processions, might have suggested to the mind of Homer the character and exploits drawn with so masterly a hand in the immortal effusions of his pen. With what awe and majesty must the view of so magnificent an edifice naturally impress the mind, and more especially when viewed as coming down to us from so remote a period of antiquity, that not even the day of its downfall may be traced! What a monument is this of the once vast resources of the Egyptians! and although her glory is departed, her land in splendid ruins, her armies wasted, her riches plundered, and her soil untilled, still amid the present race which dwell within her borders are there none who feel their spirits glow within them, as they view the desolation which surrounds them, and cast a deep sigh over that mistaken pride which swelled in the bosoms of their proud ancestors, who thought to dwell in immortality through the medium of their time-defying piles. But such was the spirit of the age, such the rivalry of monarchs and of states, and such the false idea of religion which they entertained, that we can scarcely imagine that their designs would have been less mighty than these ruins prove them to have been.

VALLEY OF DEATH.

This title has been given to the sepulchres of the kings, which, from their mode of construction, appear to be destined to remain while the everlasting hills rear their summits above the plains. Many of these have been discovered within the last few years, and opened by modern travelers. They are vast perforations in the solid granite bed of the mountains, some extending to the distance of two miles. The manner of ornamenting them was by covering the rough surface of the stone with a coat of stucco, which, when dry, became almost equally hard with the granite itself. Upon the surface of this the artist first penciled out his figures, and then with the chisel perfected the sculpture of the millions of figures which still remain in all their original beauty and preservation. Upon this was then laid the various colors adapted to the object, which, like all the Egyptian colors, still retain their original vividness. To give some idea of the amount of labor bestowed upon these receptacles of the illustrious dead, we may state, that within a width of two feet, and from top to bottom of the tunnel or arch, two hundred and seventy-two figures might be counted, all of

which were chiseled with the utmost exactness and true symmetrical proportions. If then this little space presents to the eye of the beholder so much to excite his admiration and surprise, how much greater the cause of wonder when we reflect that this is only a sample of what, for miles in extent, may be discovered in the same proportion. Some of these royal tombs had a ceiling of cerulean blue, studded with silver stars, presenting, in the aspect by torchlight, the idea of the arch of heaven. Within separate apartments were deposited the sarcophagy of the dead, many of which have here lain undisturbed for thousands of years.

VOCAL MEMNON.

This gigantic monument, which is said to have saluted the rising sun with the salutation of the morn uttered in melodious strains, still stands upon its ancient pedestal, although much defaced, and now silent as motionless. The Memnonium, or temple of Memnon, is now in ruins; and the head of the Younger Memnon, as it was called, was carried by Belzoni to England in 1818. The trunk now lies prostrate at the foot of the vocal statue, which is fabled to be the offspring of the Sun and Moon, and was

placed with its face towards the east, so that it might salute the parent orb as it came up from behind the eastern horizon, with the tones of filial gratitude and adoration. The dimensions of this statue is about twenty-five feet across the shoulders; the instep of the foot is six feet high; and a man standing upon the pedestal, finds the height of the top of the foot above his head. The arm is nine feet in circumference, and the other portions of the body in exact proportion.

That this statue did utter musical sounds, seems to be a matter beyond controversy; for ancient as well as modern writers agree in giving testimony to the fact. It appears to have been heard until the fourth century, when it ceased. The works of Pausanias and Strabo contain accounts of its sound, and it has been compared to the sound of metallic substance falling upon sonorous stone; by others to a lute; and again to the soft tones from the harp. Men as celebrated and as worthy of credit as Herschel and Humboldt, have not only credited the idea, but attempted to account for its production: and their theory is, that the chill air of the night, which filled the cavity of the mouth, was caused to ooze forth with a sound, when the warm beams of the sun met the lips. But Mr. Wilson

found a metallic plate under the left arm, which he imagines was struck with a rod by a priest who was concealed from observation, and thus was the sound produced.

The enormous size of this statue (which would weigh full ten times as much as Pompey's Pillar before described) has caused many to doubt whether it was actually composed of stone, or whether it was not formed by cementing together masses of matter, which have hardened into the solid form which it now possesses. But, gigantic as this statue is, it was nevertheless originally composed of a single stone; and this is corroborated by the fact, that there may at present be seen at the quarries of Elephanta at Sienne, many monuments in various stages of perfection, and the clefts in the mountain from which other masses have been taken. What was the mechanical power applied by the Egyptians to move these mighty weights, is at the present day altogether unknown; but that they had such means, their achievements testify.

SUPPLEMENT

TO THE

LECTURES ON EGYPT.

If the reader who has patiently perused the foregoing details of the desolation of Egypt, will turn to his Bible and read there the twenty-ninth and thirtieth chapters of the prophecy of Ezekiel, he will scarcely fail to award the merit of faithfulness to the prediction of her ruin ; a few quotations here shall suffice :—Thus saith the prophet, “It shall be the basest of the kingdoms ; neither shall it exalt itself any more above the nations :”—and again, “the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.” How literally these predictions have been fulfilled I will leave the candid reader to judge from the descriptions contained in the foregoing pages ; but that which claims our special attention in this supplementary chapter, is the history of the present Egyptian Pasha. In strict accordance with the prophecy, Egypt is still, as she has been from

the date of her downfall, ruled over by a foreigner, "and there shall be no more a prince of the land of Egypt," is the decree of the Almighty.

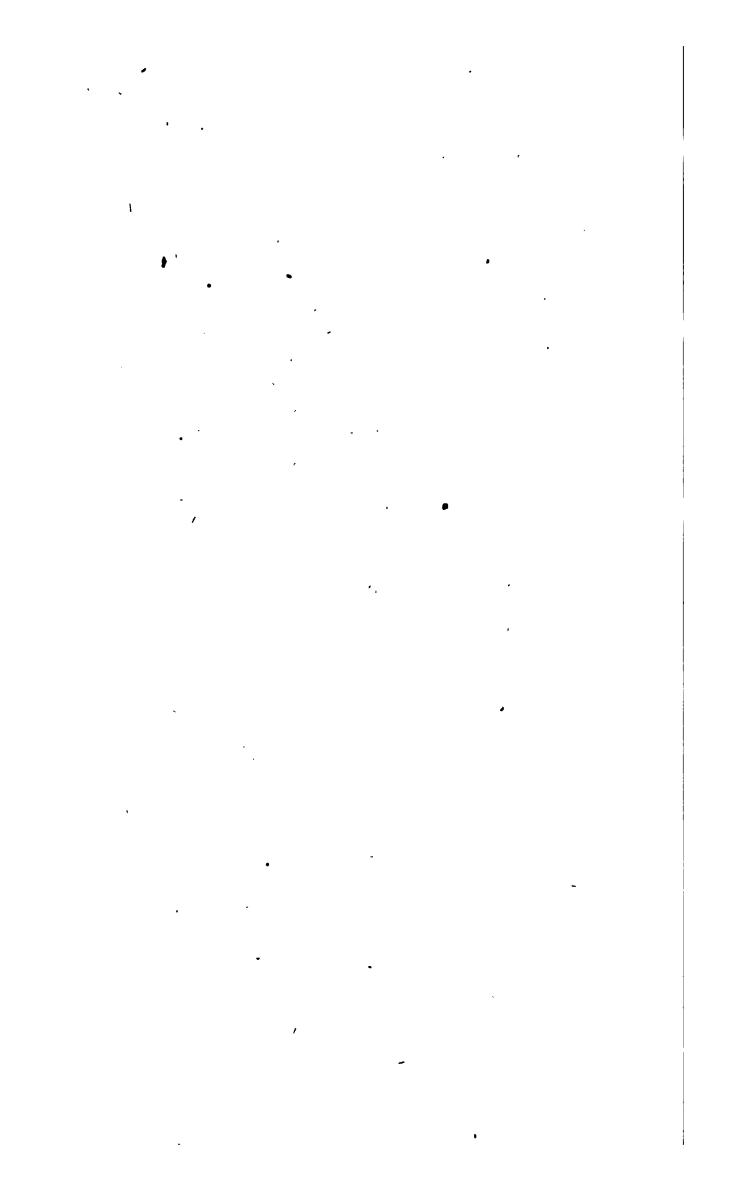
"Mohammed Ali, the Pasha and Viceroy of Egypt, is of Turkish origin, and was born at Cavala in Macedonia, in the year 1769. (Consequently he is now about sixty-eight years old.) By his boldness, sagacity, and courage, he has raised himself from an humble station to that of a sovereign, before whom Arabia and Nubia tremble. Since 1806 he has ruled over Egypt on European principles; from his youth he exhibited an extraordinary penetration, uncommon dexterity in all bodily exercises, and a fiery ambition." Taking advantage of every circumstance to turn the tide of public opinion in his favor, Mohammed Ali passed rapidly through various ranks of public stations, until he has set at defiance the power of the Porte and made himself absolute monarch of Egypt—and, as the same author from whom we have above quoted remarks, "Had Mohammed Ali never been stained with treachery and murder, he would perhaps deserve to be called the Saladin of Egypt;" but, unfortunately for his character, his crimes present but a sorry background to the brighter pages of his history—he however is de-

ing much to regenerate Egypt, and should his life be prolonged until he shall have accomplished the works already under way, he will have given an impetus to her advancement which may not easily be retarded—his friendly intercourse with foreigners, especially Europeans and Americans, has opened the way, not only to the introduction of our various improvements into the country, but has afforded also to us the privilege of visiting and inspecting this land of wonders. Mr. Stevens, the author of the highly interesting volumes lately published, detailing the incidents of travel in Egypt and the Holy Land; in speaking of him, says, "The life and character of Mohammed Ali are a study and a problem. Like Bernadotte of Sweden, he has risen from the rank of a common soldier, and now sits firmly and securely on a throne of his own making. He has risen by the usual road to greatness among the Turks—war, bloodshed, and treachery." Having at first used the influence of the Sultan of Constantinople to attain the ambitious end at which he aimed, he now sets his power at defiance, and has even despoiled him of the possession of Syria and the Holy Land by the daring opposition of his forces against the army of the Grand Vizier of the Turks; and Acre, Jerusalem, Damascus, and

Aleppo, are now the tributaries of the Egyptian Pasha. Leaving the author from whom we last quoted, who devotes several pages in his first volume to the character and policy of this prince, we next turn to the exceedingly interesting work of Mr. Jones, who visited Egypt under favorable circumstances, and had the opportunity of learning more particularly the present state of affairs there. He says, "The traveler throughout Egypt is constantly struck with two things: one, the high state of improvement in all public institutions, and the energy with which they are conducted; and the other, the vassalage—the extremely abject state of the people. No subjects in the world are in such a wretched condition as those of the Egyptian Pasha. They have the appearance of freedom, but throughout the whole country every man is a slave to the royal master. They till the land and may call the produce theirs; but when it is gathered in, he compels them to carry it to his store-houses, and there he purchases it at his own prices, which are just sufficient to keep them from a miserable death. The stores thus accumulated he sells all over Europe, whenever a good market can be procured; the money is laid out chiefly in the support of his army and navy, and thus the avails of their labor are re-

turned to the poor wretches in the shape of soldiers to keep them in subjection." "The annual revenue of the Pasha, from all these sources, amounts in ordinary seasons to twenty-five, and in very fruitful years to thirty millions of dollars." This same author remarks, that "the public improvements throughout the country evince an enlargement of mind and an energy of character that in an eastern sovereign is wonderful, especially when we consider that in most of his operations the Pasha has no one to second him, but devises and executes by the force of his own individual energy, and very often has to give a personal superintendence to his operations."

When we take into view the abject and miserably oppressed state of the people on the one hand, and the value of the public improvements on the other, we are at a loss to say how far the means may be justified by the end. The doctrine of the Pasha appears to be, let us do evil that good grow out of it; he says that no one can regret more than himself the degradation of the people, but argues that this is necessary, inasmuch as the good of future generations shall be the result of their temporary sufferings. "His improvements, he says, must be carried on with untiring assiduity, or they will result in little good; therefore, he says, 'I must drive matters



LECTURES ON PALESTINE.

LECTURE I.

Advantageous position of Palestine for intercourse with other countries.—Singular beauty and contrast of its own immediate frontiers or borders.—Provinces of Galilee, Samaria, and Judea—character and productions of each.—Mount Lebanon—its picturesque scenery and rich variety of botanical treasures.—Mount Hermon—its snow-crowned summit and copious and refreshing dews.—Mount Tabor—extensive and enchanting prospect from its summit.—Mount Carmel, rising from the Plain of Sharon, and overlooking the sea.—Mounts Ebal and Gerizzim—the Mountain of Blessing and Mountain of Cursing.—Mount Zion and the Mount of Olives, with their sacred localities.—The Sea of Galilee—the Lake Gennesareth, or Sea of Tiberias.—The River Jordan—its sources, fords, swellings, and outlet.—The Lake Asphaltites—Sodom and Gomorrah—the Dead Sea.

Palestine, as that region of the globe in which most of the remarkable events of New Testament history took place, is to be regarded as invested with those associations which are calculated to call forth all the pure and holy feelings of the Christian's heart, and to recall to the re-

collection many of those trivial incidents connected with the lives and histories of those who, from our earliest childhood, we have been accustomed to regard with feelings of reverence and affection ; and above all, as being the birth-place as well as the abode of the despised Galilean, " who spake as never man spake," and who has by his sacred presence invested almost every mountain and valley, as well as river and plain, with a hallowed remembrance. Thus, even were we to allow (which is by no means the case) that Palestine were but an insignificant tract of country, possessing no intrinsic beauties worthy of admiration, or no commercial or agricultural advantages worthy of recording ; still, alone, would the sanctified extent of its territory demand from the Christian the regard due to the birth-place of his Savior—the scene of his toilsome and devoted life, the scene of his cruel and ignominious death, and not less to be considered, the scene of his triumphant resurrection and ascension to the regions of immortal blessedness. But, notwithstanding all these delightful, and tender, and solemn associations, which invest the soil of Palestine with so many hallowed recollections, there is in its own relative position, as well as exuberant soil and diversified scenery, and wonderful phenomena,

enough to render a description truly worthy of special regard and attention.

GEOGRAPHICAL POSITION.

Notwithstanding the attempts which infidel writers have made to cast a contemptuous shade over Palestine, there is no land upon the surface of the globe more worthy to have been selected by the Deity as the inheritance of his chosen people than this; and, regarded as to its geographical position alone, it may truly be called a gem set in the centre of the earth. On the west is the great Mediterranean Sea, adapted to pour wealth into the lap of Palestine. From Gibraltar, which in ancient days was thought to be the boundary of the world on the one side, to the Black Sea on the other, was situated all the arts and sciences, and civilization and wealth of the old world; the islands of the Greek Archipelago; thence onward to the continent of Greece, with Athens and Sparta; thence the Adriatic, at the head of which stood Venice; and still onward, Italy, with Rome as mistress of the world; Gaul, Iberia, and Portugal. Then turning to the southern boundary, below the Mediterranean, we find Egypt, with the Nile running between its rich and fruitful

banks; the land of Morocco, and the ancient, rich and populous country of Mauritania, now Barbary, together with Abyssinia, the land of the Queen of Sheba, all contributing to its resources; while on the east lies the extensive region of Mesopotamia, situated between the Tigris and the Euphrates, with the empires of Chaldea, Assyria and Babylonia comprised within its limits; and still onward toward the east, Media, Persia, India and China, all holding out vast commercial advantages to the dwellers in the promised land. On the north, the vast empire of Syria, the rich territory of Asia Minor, Byzantium, and the regions of Scythia. Not only was Palestine thus theoretically situated the most favorably of all lands to become rich and powerful, but she became so in reality; and in the days of Solomon, when the kingdom was at its zenith, the wealth and resources of this now desolate land were beyond the limits of modern conception.

Before the discovery of the mariner's compass, or the adaptation of the astronomical science to the purposes of navigation, the vessels which conducted the commerce of the ancient world were obliged to creep along the shore by day, and cast their anchor at night, seldom going out sight of land, and consequently perform-

ing their voyage only by patient and persevering labor. But we read of the fleets sent from Palestine visiting the distant port of Ezion-geber; and moreover they were oftentimes three entire years in making a single voyage; but still, so multiplied were their numbers, and so rich their cargoes, that from these sources the land became literally surfeited with wealth; and the articles of traffic which they brought home, such as gold, silver, copper, ivory, apes, peacocks, etc. etc. prove them to have been brought from India, from China, or the islands of Java and Sumatra, where these commodities are found. The temple of Solomon contained more wealth than any other edifice that the world ever saw; and the cost of this building alone, together with its appurtenances, was several hundred million of pounds sterling; and as Palestine produced neither gold, nor silver, nor precious stones; all these, which were used in great profusion in its adorning, must have been the product of some other clime, and exchanged in traffic for the agricultural products of this fertile country, which were reaped in abundance. Leaving, then, its geographical advantages, let us proceed to examine

THE SINGULAR BEAUTY AND CONTRAST OF ITS
BORDERS.

On the western frontier, the Mediterranean Sea, as it stretches itself along for a distance of one hundred and fifty miles, presents all the variety of maritime scenery which can be imagined upon its shore. First come the plains of the Philistines, a low tract, with the cities of Gath, Gaza, Ekron, Askelon and Ashdod, and possessing a soil adapted to pasturage and the cultivation of corn. From Joppa to Ptolemais the country is more diversified, and the land undulating, presenting alternate changes of hill and valley; thence onward to the region of Tyre and Sidon, the scenery is bold and romantic in the extreme; Lebanon rearing its snow-crested summit above the clouds, and altogether finding no parallel even in the mountain cantons of Switzerland. To this panoramic view the eastern frontier presents a striking contrast. The peaceful valley of the Jordan, with its rural and quiet landscape—uniform, still, pleasing, and calling to mind the poetic description of Arcadian scenery, with the shepherds' tents pitched upon the waving plains, and the peaceful flocks quietly grazing around. On the north is the ridge of Lebanon, extending di-

agonally across the country, constituting the mountain barrier ; while on the south, the contrast is perfected, and the variety secured, by the view of the long, low desert of Edom—appearing still more desolate from the contiguity of the surrounding verdure.

INTERIOR OF PALESTINE.

Within the borders of Palestine the usual variety of mountain, and vale, and plain, present themselves in sufficient diversity to add both to the beauty of the prospect and to give variety to the scene. The three grand or principal divisions are Galilee, Samaria, and Judea : Galilee, lying upon the north, is a country of plains, and has always been devoted to the grazing of cattle and cultivation of corn. Samaria is the central region of Palestine, and is hilly, and devoted to the culture of the olive and the vine ; the valleys yielding the former, while the sides of the hills are covered with the clustering vines. In Judea, which occupies the southern portion of the land, the surface of the country is rough and broken : the olive and vine are cultivated to some extent, and the whole region abounds in honey made by the wild bee, and deposited in the clefts of the rocks. Thus we

see that the description of this land, as given by Moses to the Israelites, while they were in the wilderness which divided it from Egypt, the land of bondage, was not in any degree metaphorical, as has often been supposed, but literally true; for while, on the one hand, Galilee, from its abundant pasturage, supplied the land bountifully with milk, Judea yielded a profusion of honey, more abundant than the people could exhaust, and corn, and wine, and oil were produced in supplies which might truly entitle them to especial remark by the sacred historian. Here, too, the clouds drop fatness, the gentle rains descend upon the earth to fertilize and enrich it.

MOUNT LEBANON.

First in importance among the individual features of this country, Lebanon deserves our attention, rising to the altitude of ten thousand feet above the level of the sea. Its towering summit is covered with eternal snow; cascades and waterfalls are sparkling on every side, and delightful odors are sent forth in delicious profusion; while dark and terrible ravines cause the idea of terrific grandeur to be mingled with the softness and beauty of many of its features. In point of magnificence, this mountain may be

compared with the Himmaleh; while in picturesque scenery it is unsurpassed by even the romantic regions of Switzerland. This mountain was the delight of King Solomon, and has been treated of by him in the Canticles, under every variety of endearing epithet. He studied the various plants, and trees, and shrubs with which it was covered in almost infinite variety, from the stately cedar to the hyssop that grows on the wall. At the foot of the mountain, the climate and productions compare with those of countries near the tropics; the thermometer averaging one hundred degrees in the month of July. As you ascend the first thousand feet, you arrive at the region of Greece and Italy, and the south of France. The next thousand feet brings us to the climate and productions of Belgium and Holland, and the north of France. Another ascent of equal distance, and we arrive at the temperature of England: while we may still arrive, at another stride, within the bleak and dreary regions of Nova Zembla; thus presenting every variety of climate and production within the compass of a single mountain.

• MOUNT HERMON.

Still loftier than Lebanon, this mountain rears

its summit eleven thousand five hundred feet in the air, soaring far above the clouds. Here we find the spring and autumnal seasons of moisture known as the early and the latter rain. While these seasons continue, the appearance of the country is lovely in the extreme, vegetation exuberant, and the whole prospect enchanting; but when these seasons are succeeded by the unremitted rays of the sun, the country of course becomes dry and parched, and vegetation burned up. The sacred writers, particularly the Psalmist, frequently allude to the dews on Mount Hermon, and to them they compare the mercy of God; and no comparison could be more beautiful, and at the same time more strictly true; for, unlike the other dews which are occasionally exhaled, the dews of Hermon are perpetual; and in this view like the mercy of God, which endureth for ever. The occasion of this phenomenon is this:—the sea of Tiberias, which is about fifty miles distant, sends forth a continuous vapor, which is wafted in clouds northward by the constant south wind, and, coming in contact with the snow-crowned summit of the mountain, is condensed, and flows down its sides in perpetual supplies of moisture.

MOUNT TABOR.

The ascent to the summit of this mountain is extremely toilsome, it being peculiarly steep and difficult of access. The appearance is more that of an artificial tower than a natural mountain. The top is only to be gained by a spiral or zig-zag course; but when arrived there, the view is perhaps the most enchanting that the eye of mortal ever gazed upon; and the more especially so, when the delightful and peculiar associations which the scenes are calculated to produce are taken into the account. On the north-east, at a distance of fifteen or twenty miles, lies the Sea of Galilee, a quiet and calm sheet of water, affording a grateful relief to the scenery around; and in the distance, Mounts Ebal, and Gerizim, and Gilead rear their summits; while on the east, the lovely valley of the Jordan, with the river like a silver thread winding its way amid its banks; to the south-east, the eye stretches over the lake of Sodom and Gomorrah, and the mountains of Moab and Ammon; while on the southern side rise the hills of Judea, with the city of Jerusalem, the great plain of Esdrillon, and the head of Mount Carmel; in another direction extend the range of hills at the foot of which stood the village of

Nain, where the widow's son was restored, and also the tavern in which dwelt the Witch of Endor. On the north stands Cana of Galilee, where the Savior performed his first miracle, by changing water into wine; and through a bend or dip of the hills, the eye can catch a glimpse of the Mediterranean. What a lovely and inviting prospect! How richly grouped the varying scenery of hill and dale, mountain and river, lake and sea, ancient city and modern settlement! And then the recollections associated therewith—what crowds of ideas must rush upon the mind, when standing in view of so many sites replete with interest! Mr. Buckingham remarked that a certain philosopher has said, that time ought not to be measured by days and hours, but by the ideas which pass through the mind. If so, said he, I lived a year within the few hours that I spent upon this mountain; and I mourned, as the sun was declining behind the western hills, that the day could not be lengthened out.

MOUNT CARMEL.

Unlike the other mountains which surround it, Mount Carmel is destitute of trees, but is remarkable for the richness and variety of its

heaths and flowers. Its sides are covered with a rich carpet of green verdure, and the plain of Sharon joins it at the base, where the lovely rose of Sharon and beautiful lily of the valley grow in rich profusion.

SINAI AND MOUNT OF OLIVES.

These two mountains present an extremely diverse appearance; Sinai being barren and rocky, and destitute of verdure, while the Mount of Olives is remarkably beautiful and luxuriant; but the sacred associations, of which notice will hereafter be taken, render them peculiarly remarkable in the view of the Christian traveler. Mounts Ebal and Gerizim overhang the city of Sechem, near to which are the plains of Mamre, the cave of Macpelah, and the well of Samaria, at which the Savior conversed with the Samaritan woman, and is at the present day about in the same state as it then was.

SEA OF GALILEE.

This sheet of water is known in various writings under three different names:—First, that which is here above mentioned, i. e. the Sea of Galilee, called so from the fact of its waves

washing the shores of that division of the land of Palestine denominated Galilee; and in the Scriptures this title, as well as both the others hereafter to be mentioned, are given to it. It is again called the Sea of Tiberias, because upon its banks was builded the city of Tiberias, dedicated to that emperor by Herod its founder. The third name by which it is known, is the Lake of Genesareth, from the town of that name also upon its shores. The extent of this Lake, or Sea, as it has been termed, is about nine miles in length and six in breadth. The town of Tiberias is now the only one upon its shores. The natural appearance of this lake is now much the same as in the days of old; but its artificial appearance is greatly changed; for although in the days of Christ and his apostles the face of the whole water was almost constantly enlivened by boats, and ships, and various other craft, it is now deserted and forsaken—and life, and animation, and enterprise seem to have fled from its shores. Civil despotism and religious intolerance have done much to lay waste the land, and rob it of its former beauty and fertility.

RIVER JORDAN.

This notable stream, celebrated no less for

being the scene of Christ's baptism than the passage of the children of Israel, in former days, goes out from the Sea of Galilee at its southern extremity, and empties into the Red Sea. Though by no means even a considerable stream when viewed independently, still, when considered as the largest river in the land of Palestine, its importance becomes more apparent. Its length is about one hundred miles. Its sources are about Cesarea, and formed by the combination of several little rills. The narrowness of the stream and shallowness of its waters, (it being generally in a condition to admit of being forded,) has given rise to the infidel objection oftentimes urged, that the miracle of the passage over Jordan was in fact no miracle at all, because the feat was no more than might have been both easily and naturally performed. But the sacred Scriptures, which leave nothing unexplained that would be calculated to mislead the inquirer, sets this point at rest in the parenthetical clause thrown in by the sacred historian, in giving his account of this miraculous occurrence. Joshua says, (3 : 15,) "For Jordan overfloweth all his banks all the time of harvest." Thus saying, that although this river may in ordinary times be forded, still at this juncture the waters

were in a swollen state, and forbade their passage without a miracle.

THE LION FROM THE SWELLING OF JORDAN.

The frequent allusion in the Scriptures to this circumstance, is beautifully explained by the fact, as it is to be found even to this day. The lion of Asia is frequently to be met with; and without the animal is in a state of hunger or excitement, one might pass by him without much fear or danger. During the hot seasons of the year, the lions, as well as other animals, come from the parched and arid desert to lave in the cooling waters of the Jordan, and make for themselves dwelling-places along its banks. Ordinarily, the lion is a loose, disjointed-looking animal, with the tail dragging after him, the head bent down and overshadowed by the disheveled mane, and goes along with an awkward, irregular, shuffling gait, very unlike our ideas of his majestic strides and terrible appearance. But when driven from his retreat by the swellings of Jordan, the lion becomes another creature in appearance as well as deportment; for his fury is aroused within him, and his roarings may be heard for miles around. He lashes his sides with his tail, and fire flashes from his eye; his

head stands erect, and his bristling mane gives to his appearance a fearful and terrific aspect : then, literally, is the expression full of force, " Like a lion from the swelling of Jordan ;" and to this fact may be attributable the expression of the apostle Peter, when he compares the arch-enemy of mankind to a " roaring lion, going about seeking whom he may devour ;" for at such a time the lion, driven from his cool retreat, is excited to great fury, and makes war upon whatever living thing comes within his reach.

DEAD SEA.

The Lake Asphaltites, or Lake of Sodom and Gomorrah, or as it is perhaps better known by the name of the Dead Sea, is in extent about forty miles in length by ten in breadth. Three several conjectures have been offered in solution of this name : the first of which is, that it was denominated the Dead Sea, because beneath its sluggish waters lie the guilty inhabitants of the two devoted cities of Sodom and Gomorrah ; another class of people think that it had its origin in the motionless condition of its waters, which lie in dull inactive sluggishness, only at times producing a heavy ground swell ; but the third belief is, that the name was derived from

the fact of no living creatures ever having been found in its waters, and likewise that no birds of prey fly over it, neither do quadrupeds resort to its banks to bathe in its waters. The shores of the Sea of Galilee are visited by the lion, leopard, fox, camel, dromedary, buffalo, sheep, goat, gazelle, and shepherd's dog, who enjoy its cooling waves; multitudes of fish may be seen sporting in its waters, and all betokens life and animation within. The density of this water is much greater than any other known, being completely saturated with rock salt, which is found in great quantities upon its shores, and bitumen, which forms its bed; and upon its surface substances will swim which would immediately sink in any other water. Hence the difficulty spoken of by travelers in swimming in this sea, is the inability of sinking deep enough in the water, to have the fair exercise of their limbs.

LECTURE II.

Cities of the Philistines—Gaza—Askelon—Ashdod—Ekron, and Gath.—Joppa—the ancient port of the Phœnicians, Jews, and Christians.—Its high antiquity, continuous prosperity, singular appearance, and present condition.—Cæsarea, the sea-port of the Romans, and splendid city of Herod.—Judgment-Hall of Herod—Paul's pleadings before Felix, Festus, and Agrippa.—Accho, or Ptolemais, the St. Jean D'Acre of the Crusading Age.—Great marts of Tyre and Sidon—their union in name, character, and destiny.—Objections to the scriptural description of Tyre, answered from classical history.—Causes of their wealth—analyzed and developed in detail by the sacred writers.—Effects of excessive wealth in corrupting the hearts and minds of its possessors.—Literal accomplishment of the prophecies in the ruin of these great cities.

Having in the foregoing lecture been introduced to the general boundaries and divisions of the country, let us now proceed in our travels through some of the principal cities and towns on the sea-coast, from Egypt to Peluseum, through the cities of the Philistines, and thence on to Tyre and Sidon. Gaza, Askelon, Ashdod, Ekron and Gath, the five cities of the Philistines, are situated upon the sea-coast on the south. The location is most disadvantageous in point of defence; for, situated as they are upon

the plains, they were open to the attacks of their enemies ; but to overcome this, they were built upon artificial mounds ; and thus they managed to make up for the deficiencies of nature by the labor of art ; and thus, also, was some barrier raised up against the horses and chariots of the Egyptians, who might direct their armies against them. These cities were situated about ten miles apart, and they vary in elevation as well as size of their area, being from eighty to one hundred feet in height, and varying from two to four miles in extent. These cities are of great antiquity, being spoken of in the early portion of the Scriptures ; but, owing to different circumstances, their destinies have not been the same. The original design of these cities was what in our day would have been termed garrison towns. Gaza and Askelon still exist in some degree of their original importance ; Ashdod and Gath lie in ruins, but still exhibit many traces of their former being ; Ekron, however, has entirely disappeared, and much doubt exists in the minds of travelers as to the site whereon she was built. Around these cities were five walls of circumvallation, each varying from the other in height as well as thickness : commencing with the outer wall, which was the lowest, but thickest, and thus increas-

ing in height but diminishing in thickness as they came to the centre, within which stood the city. The style of building appears to be a connecting link between the Egyptian and Greek, the stones being exceedingly large. Indeed, the ruder the age the more strikingly is it marked by the massiveness of the materials used in their buildings; and what has been termed the cyclopean style, is characterized by the immense piles of rocks which composed the edifices.

SAMSON.

Connected with the city of Gaza is the history of Samson, who, when the Philistines lay in wait for him, carried off the gates of this city, and bore them upon his back, up the hill, to Hebron. The last act of his life was employed in the destruction of the temple of Dagon, to which he had been carried to make sport for the assembled multitudes, who were seated upon the roof to witness his movements; but asking to be led to a pillar that he might lean upon it, he clasped his arms around the adjoining columns, and with a mighty force overthrew the entire building, and buried under the ruins, together with himself, five thousand of the Philistines. The mode of building ancient temples,

and indeed other edifices, accounts for the expression that so many people were seated upon the roof. A large court in the centre, surrounded by a colonnade upheld by columns, allowing room upon the top for the accommodation of large audiences, who might view the operations in the area below; all of the porticos of their buildings being composed of massive materials. Such was the character of the building which Samson, by that miraculous effort of strength, brought prostrate with the ground.

JOPPA.

Joppa, or (as it is at present called) Jaffa, is a seaport, and is very remarkable for its position, and moreover its continuous prosperity, which is dependent thereupon. Its antiquity is very great, and it has been noted throughout all ages of time, from the remote period of its date to the present day, as a place of considerable note. In the days of Solomon, Joppa was the principal sea-port, with the exception of Tyre, on the coast; and we read of the contract between this great sovereign and Hiram king of Tyre to have cedars of Lebanon sent to the port of Joppa, to be transported thence to Jerusalem, for the building of the temple, which took place full

one thousand years after the first notice that we have of it in sacred history. In apostolic times, read in the same record of this place, in connection with the names of Simon the tanner, and of Tabitha, who was there restored to life by the apostle Peter. This also was the place whereat this same apostle saw in a vision the sheet let down from heaven, by the four corners, and containing all manner of living beasts. The apostle Paul also passed through Joppa, and it was then a town of as much importance as it had been for many hundreds of years before. Passing through another period of time, we find Joppa a point of contention between the Christians and Saracens, in the wars of the Crusades, because of its relative importance; and even now, Joppa is the great place of embarkation and debarkation to and from Jerusalem; and the cause is this, that it is the nearest point on the sea-coast to the city. Its situation is upon a promontory extending out into the sea at north and south, thus affording a safe and commodious harbor on either side for the vast quantity of shipping which is always to be found there; for the winds which would prevent safe anchorage on the one side, may be avoided by a change of location to the other—and thus a shelter is offered, equally excellent and safe on both sides of the town.

SINGULAR APPEARANCE OF JOPPA FROM THE SEA.

From the sea, the natural location, as well as singular artificial appearance of the town, shows to great advantage ; for the elevation upon which it stands is equally steep on all sides, and the houses are built in terraces, one above another, in perfect order, from the base to the summit. The roofs are all flat ; and the ladies, who but seldom walk the streets, and then deeply veiled, promenade upon the house-tops with the other members of the family, as free and unrestrained as the ladies of European or American countries. And oftentimes several adjoining houses, when good feelings exist between the neighbors, remove all barriers, and open a free promenade for some distance upon the roofs. There are about ten of these terraces of houses, and perhaps no sight can be imagined of more lively beauty and interest than to come within view of Joppa about half an hour from sunset, upon a festal day, when the inhabitants, to the number of five or six thousand, have assembled upon the housetops to enjoy the evening air ; not presenting, as such a multitude would in a European town, a dense mass of dark material composing the costume, but decked out in all the colors, and arrayed in all the forms and varieties

that art can invent, or ingenuity can devise. The oriental costume is peculiarly attractive and graceful; composed of the large turban, entwined of the richest colored silks, with flowing robes of scarlet, and saffron, and blue, and every charming variety of shade, mingled in harmonious concourse.

SOCIETY OF JOPPA.

In viewing the various features of any place, those which have a moral bearing upon the community are most worthy the attention of the philanthropic traveler; and one peculiar feature in the society and feelings of the oriental inhabitants of Joppa, who are Mohammedans, is the absence of that suspicion, and dislike, and even hatred, which they generally manifest toward christians; and, to tell the truth, they have too much ground for the exercise of those feelings; for the christians with whom they usually mingle, are those who do no honor to their profession, and who seem to think that the only difference between themselves and the followers of the False Prophet is, that they are at liberty to indulge in the use of pork and wine, while the Musulman may not—a privilege which they take care to make the most of, to the just deprecation of their abstemious neighbors. But while at Damascus

and other cities a foreigner, habited in the garb of an European, might incur the loss of even his life, at Joppa he may, without the least fear of molestation, wear any dress he pleases ; and the feelings which in other places exist against Christians, are here greatly softened down by the constant intercourse of foreigners ; and the wealthy Turks who come to settle at Joppa, imbued with all these prejudices, soon become more and more favorably disposed toward Christians, as they find them honest and upright.

CESAREA.

Passing from Joppa to the north, the traveler arrives at the city of Cesarea, which, in comparison with the former, presents a comparatively modern, and in point of style, a much more splendid appearance. It was built by Herod, with the view to draw the trade away from Joppa ; and under his patronage was advanced to a degree of elegance and opulence unequaled by any other place of its size in the world. The remains of Cesarea extend along the sea-coast for the distance of four or five miles, a long narrow strip ; but in consequence of the superior advantages possessed by Joppa as a seaport, it could not retain for a very long period its commercial importance,

and notwithstanding its splendor, and all the endeavors of its royal patron to advance its greatness, still it has remained, for centuries past, destitute of inhabitants.

Among the buildings which still remain, and which is looked upon with peculiar feelings by the Christian traveler, is the Judgment Hall of Herod; the building in which the great Apostle to the Gentiles delivered, in his own defence, the most masterly oration that can be found upon record. Who, in visiting the Judgment Hall, could help but remember the peculiar language of that appeal, "King Agrippa, believest thou the prophets?" then, as if anticipating the answer, Paul replies, "I know that thou believest." And again, how forcibly is the power of Christianity displayed in the conduct and answer of this same Apostle; when the king, who, struck with the force of Paul's argument, and the impressiveness of his manner, cried out—"Almost thou persuadest me to be a Christian." The natural man would here have broken out in invective against the injustice with which one in his situation had been treated; but Paul, subdued by the spirit of God, answers, "I would to God that not only thou, but all who hear me this day, were both almost and altogether such as I am, except these bonds." And we may, in

imagination, see the apostle holding up his chains, when he spake this, and wished that even his enemies might be free from the like bondage. The association of the mind, when standing here, cannot but be of the most intensely interesting character ; scarce any spot in the Holy Land is more replete with interest than this. From Cesarea to the north we next arrive at the city of

ACCHO, OR PTOLEMAIS, NOW ACRE.

This was formerly a city of the Phœnicians, and occupies one horn of the crescent, upon the other extremity of which stands Mount Carmel. It was partially destroyed by an earthquake, after which Ptolemy sent large sums of money to rebuild the town, and it was afterwards called Ptolemais, in gratitude to the illustrious patron of its revived splendor. The name of this place upon modern maps is Acre, and it has long been celebrated as the residence of the Knight Hospitallers, or (as they are better known by the name of) Knights of St. John, from which the name of the city has sometimes been called *St. Jean d' Acre*. At this place, it has been estimated, is congregated more wealth than in all other parts of Syria and Palestine beside. The situation of the town is such as to admit of its

being termed the third strong hold in all the world—Gibraltar being the first, and Malta the second. The gardens, baths, mosques and temples are sumptuous beyond almost any thing else in the Holy Land. The Knights of St. John, when driven from Accho, where they had originally founded their Hospital, went to Malta, where they became a sovereign power, made a vow of eternal war against the Turk, and became much augmented in numbers. The name of the principal town upon the island is Valetta, from *La Vallette*, the first Grand Master of the Order. At Malta Napoleon called during his reign; but from the French it has since come into the hands of the English, who still hold it in possession by right of conquest. Acre is still a very flourishing town, and the seat of great opulence.

TYRE AND SIDON.

Of these cities the antiquity is extremely great, carrying us farther back than any authority of the present day can determine; but that Tyre is rather more modern than Sidon may be gathered from the fact of its being called the Daughter of Sidon. It is remarkable that the names of these two cities are invariably men-

tioned together : they are less than twenty miles apart : both were alike in mercantile situation and interests, and both have fallen. At Sidon still exists the remains of a temple of Hercules. The mention of Tyre is full of interesting recollections. It was formerly an island, but is now connected to the main land by a narrow isthmus across the strait, which originally separated it. This work was performed by the army of Alexander of Macedon, who demanded a recognition of his power, and tribute, which, although granted him by many of the other kingdoms, was refused by the Tyrians, who thought themselves secure, in their insular position, from his assaults ; but this illustrious monarch, who never allowed himself to be baffled by any obstacle that could possibly be overcome, determined to construct this causeway, which he effected by sinking masses of stone brought from the quarries of Mount Lebanon, his workmen being covered by a fence to protect them from the showers of arrows that came so thick from the bows of the Tyrians as sometimes to obscure the sun. The work was completed and the city overrun by the Grecian army, who slew forty thousand of their opposers. This passage has been continually widening, by yearly accumulations, and is now covered with a coat of soil

for several feet. No place in the world appears to have ever possessed such immense wealth in comparison with the exceeding smallness of territory; the island, in its greatest extent, never being more than twenty miles in circumference. The question naturally arises in the mind, how did Tyre ever arrive at the extreme opulence which she enjoyed? Possessing no land for either pasturage or agricultural pursuits, she had no exports of cattle or grain to offer in exchange for foreign commodities; but we find that so great was her wealth, that in speaking of Tyre the prophet Ezekiel says: "Her merchants were princes." Her territory possessed no mines from which her people could bring forth riches from the bowels of the earth; but notwithstanding all their natural deficiencies, we find that all the world seemed to bring their merchandise into her lap. Fine linen and brodered work came to her from Egypt, and the men of Zidon and Arvad were her mariners, and they of Persia and of Lud her men of war. "Javan, and Tubal, and Meshech, were thy merchants; they traded in the persons of men, and in vessels of brass, in thy markets." From the house of Togarmah they received horses and mules; from Dedan they received ivory and ebony wood; from Syria was brought to her emeralds, and

purple, and broidered work, and fine linen, and coral, and agate; Judah and the land of Israel supplied her markets with wheat, and oil, and balm; and from Damascus they had wool and wine; and from Arabia, lambs, and rams, and goats. Thus, from this enumeration of the tributary streams which poured wealth into the lap of Tyre, we may form some idea of her resources; but still the question remains unanswered, of the manner in which the Tyrians repaid their neighbors for their products; but the same prophet who has given us the long catalogue of her merchants who supplied her with stores, has told us also of her means of repaying them. Thus say the words of Ezekiel: "Damascus was thy merchant, *in the multitude of the wares of thy making*, and so also of Syria and the other nations who received the manufactured articles from Tyre, in return for their goods." Thus was Tyre a mighty workshop, and the Tyrians a swarm of industrious workmen; receiving from all parts of the world the raw material, and repaying them with "the multitude of the wares of her making." Thus do we see that the wealth of a country depends not so much upon the products of her soil, as the industry of her people. The reader of these notes would do well to open his Bible and read

the 27th, 28th and 29th chapters of the prophecy of Ezekiel, where a full account of the resources of Tyre are enumerated, and her destruction foretold.

History has fully developed this truth, that a nation cannot, without the powerful bias of Christianity, retain the accumulated wealth of years without becoming effeminate and giving way to extravagancies, which are the precursors of their ruin. Thus was it with Egypt, when she successively became the subject to foreign powers; and thus in turn has it been with Babylonia, Assyria, Media, Persia, Greece, and Rome—all enjoying mighty wealth and power, but each in turn crumbling beneath the weight of their own misused opulence. Thus viewing, from the exalted eminence upon which we stand, the rock whereon they split, how replete with instruction ought the lesson of their fate to be to us! The human mind is prone to become inflated with pre-eminence; and in whatever channel the fashion of the times directs the ardor of his pursuits, man goes on headlong to the extent of his powers. Thus has it ever been, that monarch has vied with monarch in the splendor of his court; while warriors have struggled to outrank their compeers in deeds of prowess. How important, then, that

the light of Gospel truth should be diffused, and the true value of temporal wealth and temporal fame held plainly out to their view! Let the standard of emulation be intelligence and moral pre-eminence; let the goal at which men strive to attain be virtue, and the dissemination of happiness their grand design, and no longer will thrones totter upon the corruption of their foundations, or nations be obliterated because of their moral degradation.

DOWNFALL OF TYRE.

The same sure word of prophecy which dwells so largely upon the splendors and wealth of Tyre, also foretells its desolation and final ruin. Thus, (Ezekiel, 26 : 3, 4, 5,)—"Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations." This has literally been fulfilled. The

island, which was originally twenty miles in extent, now measures but half that size: the seas have come up around it, and encroached upon its borders. In a clear day, one may take a boat and row around the island; and if the surface of the waters shall be smooth, he may see fragments of magnificent buildings, and broken columns and arches, lying upon the bottom. The inhabitants are a few illiterate and rude fishermen, who thus gain a precarious livelihood; and literally, though unknowingly, fulfill the words of the prophet, by stretching their nets to dry upon the barren rocks.

LECTURE III.

Nazareth—the abode of the Savior—with Joseph and Mary, during his youth.—Singular position of the town—as being both in a valley and on a hill.—Identity of the precipice from which the Jews sought to cast the Savior headlong.—Ruins of the city of Capernaum, on the borders of the Sea of Galilee.—Town of Tiberias, which gives its name to the lake—Jewish inhabitants.—Ruins of the city of Scythopolis—on the western banks of the Jordan.—Ancient city of Sychar or Sechem—the Greek Neapolis and modern Nablous.—Plain of Mamre—and cave of Macphelah—the family burial-place of Abraham.—Well of Samaria—at which the Savior conversed with the Samaritan woman.—Bethlehem—the city of David—and place of the Redeemer's nativity.—Surrounding localities strikingly illustrative of Scriptural accuracy.—Question of the spot denominated the Manger, considered and examined.

Having traversed the sea-coast in some degree, and noticed some of the principal ports of Palestine, our course next directs us to one of the most interesting spots, both in point of actual localities as of endeared associations; and perhaps the name of no other town in the world could call up so many delightful ideas to the mind as the little village of

NAZARETH.

To the oriental ear, the name of Nazareth

brings to mind different associations from those which are attached to its history as connected with the Western Church; they taking the name Nazarei from the name of the town which was the dwelling-place of the Savior; and to this circumstance is mainly attached its importance. In giving to its illustrious inhabitant the title of Jesus of Nazareth, it presents a singular exception to that rule which in other cases append the name of the birth-place to the individual name, as Abraham of Ur, because that city was his birth-place; and so also of Eleazer of Damascus, of Saul of Tarsus, and of Alexander of Macedon. But in the case of Christ, the name of the town in which he spent his early life, and not that of Bethlehem, his birth-place, has acquired immortality by being inseparably associated with his memory. This village is pleasantly situated, partly in a valley and partly upon a hill, and in point of altitude it is above most other portions of the land. As the road from each direction—from Joppa, from Acre, from Tyre and Sidon, is one of continual elevation; yet until one has actually stepped upon the threshold of the town, it is hidden from the sight. Its approach from the sea-coast is over the brow of a hill. The surrounding country is delightful, the air balmy, and the scene one of the most

quiet and lovely that is to be met with in the Holy Land; and the town has preserved more of its identity than any other in Palestine, being about the same in size and appearance now as it was in the days of Joseph and Mary; and this may be attributed to one or the other of the following causes: either its secluded locality hid it from the observation of invaders, or its smallness and absence of any thing like fortification, and its poverty, made it a place altogether unworthy the attention of the military forces which ravaged the country.

BROW OF THE HILL.

Among the first things which would attract the inquiry of the traveler, would be to discern traces of those localities rendered sacred by the presence of our blessed Lord; and one may gratify this laudable desire to be made acquainted with these places, without overstepping the limits of truth. The eye may still discover the precipice from which the Jews attempted to cast down the Savior; and in calling to mind the attendant circumstances, we are made doubly interested in our examination. It will be recollected that the evangelist St. Luke says that Christ entered the synagogue, and opened the book at

the prophecy of Isaiah, and read these words, (Luke, 4 : 18, 19,) "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And after he had talked to the people, they "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong ; but passing through the midst of them, he went his way." This "brow of the hill," as the place has been aptly termed by the evangelist, is distinctly to be traced out ; and is the overhanging top of a steep and rugged cliff, from which, had the Jews accomplished their purpose, they would inevitably have consigned the object of their fury to immediate death. One design in their attempting publicly to destroy Jesus, was, to give the greater popularity to the act ; and another, to stamp it with the greatest degree of ignominy. The Jews well knew how to give publicity and popularity to scenes of slaughter ; for their land has been the scene of more bloodshed and desolation occasioned by war, than any other portion of the world ; and although in ex-

tent of dominion but an insignificant tract, still it has been the theatre of mighty revolutions. Whether the restoration will be accomplished without a further trial of warlike skill and prowess, is a problem yet to be determined. This fact renders it the more strange that any distinct locality of ancient times remains.

CAPERNAUM.

Not far from the Sea of Galilee stand the ruins of the once splendid city of Capernaum, extending over a large space of ground; and on either side of it were the cities of Chorazin and Bethsaida. The remains of this place show that it once was magnificent in its architectural establishments; and containing many baths, supplied by hot springs, which are frequent. One, in standing amid the ruins of this once splendid city, could not help but call to mind the language of inspiration: "and thou, Capernaum," etc. The distant view of the Lake is extremely beautiful; and on the western bank stands the town of

TIBERIAS.

This city, which, as has before been remarked, was built by Herod, in honor of the empe-

ror after whom it was called, has but little to exhibit even of its ruins ; but among the interesting localities which are pointed out, may be noticed the stone hut upon the water's edge, in which it is said that St. Peter dwelt, when he followed the humble avocation of a fisherman. It is an extremely rude building, consisting of large blocks of stone piled together, and at present in a state of partial delapidation. Of the ancient Roman remains of Tiberias very little is left but the walls, part of which are standing ; and of the Moorish order of architecture, having circular towers, with arrow-holes, and draw-bridges, and gates. The Jews who inhabit this town are treated, as in most other places where a remnant of the chosen people are to be found, with a degree of contumely and intolerance that render their endurance wonderful in the extreme ; and Christians (so called) and Mohammedans, seem to vie with each other in heaping upon them indignities, which the despised Jews bear with a spirit of *Christian* forbearance, from which those who pretend to bow to the sceptre of the meek and lowly Jesus might learn many a profitable lesson. Not far below Tiberias, in the lovely and peaceful valley of the Jordan, are to be seen the remains of the ancient city of

SCYTHOPOLIS.

This place, from its name, which has been applied to it by the Greeks, was most probably the dwelling-place of a colony of Scythians—a people who dwelt beyond Mount Taurus, a name applied to all such, as the name of Ethiopian was given to all of a darker hue than the dwellers of Syria and Palestine. The people of Scythopolis, however, adopted the manners, and luxuries, and extravagancies of the Romans; for their ruins exhibit remains of splendid sculpture, and rare and costly marble and granite. Among the buildings of note, was an immense theatre, capable of holding from twelve thousand to fifteen thousand people, which is some evidence that the population of the city was far from being inconsiderable. This place has been uninhabited for many centuries, and at the present day its site is obscure. Passing up from the valley of the Jordan, and coming into the hill country of Samaria, we arrive at the city of

SYCHAR, NOW NEAPOLIS.

The situation of this city is extremely beau-

tiful, being between the mountains of Ebal and Gerizim—the mount of blessing and the mount of cursing. The name, which was originally Sychar, was changed to Sechem: and then it was known by the Greek title of Neapolis, which has been brought, by the pronunciation of the Arabs, into Nabloos. From some peculiar construction of the organs of the mouth and throat, the Arabs find it impossible to sound the letter *P*, which, whenever it occurs in a word, they pronounce *B*, as in Nabloos for Neapolis. In like manner, the name of the title given to the monarch, which is spelt Pacha, they speak as though it were Bashaw; and so throughout the whole catalogue of words of this character. To follow a ridiculous fashion, the Arabians and Persians have changed the language of their respective courts; the Arabs speaking barbarous Persian, and the Persians, in turn, murdering the Arabic. But to return to our notice of the town. Neapolis is a very flourishing and enterprising place, where the manufacture of raw silk is carried on to a great extent, and from whence all Syria is supplied with that material. The gardens and groves are extremely beautiful; and the burial-places of the Turks, overshadowed with cypress trees, are laid out with

great beauty and expense. An object of peculiar attraction is the celebrated

WELL OF SAMARIA.

This spot, where our Lord held that interesting conversation with the Samaritan woman, is pointed out with peculiar identity ; and the idea naturally arising in the inquiring mind would be, how is it possible that so insignificant a thing as a well should last so long ? To answer which, the reader is first reminded that the ideas of one people respecting various things are widely different ; and that which in one country would be a matter of very little importance, becomes magnified into great consideration, by its peculiar situation in another. Thus with wells in oriental lands, especially those parts where the nature of the soil obliges them to dig to immense depths before water can be procured, and where they are then walled up with the greatest care, and preserved from generation to generation. In a country like Palestine, where, between the seasons of the early and the latter rain, the land becomes dry and parched, and the streams of water entirely dried up, it becomes a matter of some moment to preserve the wells from decay and destruc-

tion, so that the cattle, as well as the inhabitants themselves, may be supplied therefrom. Moreover, the cost of digging to the depth of four or five hundred feet being more than individuals may be willing or able to incur, the construction of these wells has ever been a work conducted under the patronage and direction of the governor of the land ; and even should other vestiges of a nation perish before the devastating army of invaders, still they would preserve the wells which afforded them the only source of relieving their thirst. Thus, under all these circumstances, it is not to be wondered at that the well of Samaria still exists in full identity at the present day. Above the surface, this well is curbed with large stones ; and the traveler may, in imagination at least, perhaps in reality, stand upon the very spot trodden by the feet of Jesus ; and then recall to mind the beautiful answer which he gave to the woman of Samaria, when he spake of that fountain of living waters, from which he that drinketh shall never thirst. In this neighborhood are pointed out the plains of Mamre, and the

CAVE OF MACHPELAH.

The burial-place of Sarah, the beloved wife of the patriarch Abraham, is a spot calculated

to excite a great degree of interest in the feelings of the beholder. The interesting history of the purchase of this piece of property, as it is related in the Scriptures, in connection with the attachment of the patriarchs for the customs of their ancestors in the manner of disposing of their dead, are facts in themselves extremely interesting. All people have peculiar customs connected with the burial of the dead. The Hindoo burns the dead body, while the Christian buries it under ground. The Parsees, or fire worshipers of Persia, expose them to the birds of prey; and a custom prevails at Bombay, of bringing a dog into the chamber of the dying man, and if he can be made to fix his eye upon the eye of the death-stricken sufferer, the omen is a good one; and as soon as the breath has left the body, it is taken to Malabar point, and there exposed by the nearest relative to the vultures, who pick it in pieces; while the friends deem it a sacred duty to stand by and view the revolting sight. Such is the force of custom, that even the most brutal ceremonies are incorporated in the habits of a people; and what one community would look upon as savage and disgusting, another is taught to view with respect, as the custom of their forefathers. Thus was it with Abraham, when he came to

the land of promise, from Ur of the Chaldees, his native city ; he had the prejudices of ancient habit ingrafted upon his feelings, and could not conform to the customs of the people with whom he was called to sojourn ; therefore he purchased this cave, so that he might dispose of the bodies of his connections, and prepare a place for his own, according to the manner of his ancestors ; and thus, in view of this same feeling, were the bones of Joseph brought to Sychar for interment, although embalmed after the manner of the Egyptians. Leaving this place, we next arrive at the interesting village of

BETHLEHEM.

The City of David, as it is called, is distant about six miles from Jerusalem ; and the beauty and verdure of its environs present a striking contrast to the stony and forbidding prospect around the immediate neighborhood of the Holy City ; and when coming suddenly in view of Bethlehem, the scenery is truly enchanting. The town is built upon an elevated rock, but is surrounded on every side with meadows and rills of water, and large flocks with the attendant shepherds. The first view of Bethlehem is calculated to recall to the mind the remembrance

of the glad tidings that broke upon the ears of the shepherds of by-gone days, who, upon these same pasture grounds, were tending their flocks. The region of Bethlehem still continues to be a sheep-feeding country, and presents all those lovely varieties of pastoral life which are so intimately associated with our ideas of quiet and happiness. But the full force of the idea is not to be appreciated by any but those who have been intimate with the shepherd life as it exists in oriental lands. When the shepherd is the owner of his sheep, and dwells with them, and devotes all his care and attention to their comfort and welfare, oftentimes may be seen the shepherd and his family relinquishing their tent for the accommodation of the sick and feeble of the flock. They become acquainted with each other; and the shepherd not only knows the number, but the countenances and bleating voices of his sheep; and so the flock know the voice of the shepherd, while to that of another they show no signs of recognition. Thus may we the better understand the language of our blessed Lord, when he says: "I am the good Shepherd; the good Shepherd giveth his life for the sheep." And again: "I am the good Shepherd; I know my sheep, and am known of them." And thus throughout

that touching and beautiful 10th chapter of St. John's gospel. And again in Isaiah, 40 : 11—
“He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead those that are with young.” This is beautifully exemplified in the tender care and solicitude of the shepherd for the lambs of his flock, and those that are in circumstances which require more than ordinary tenderness and attention. Thus we see the striking adaptedness of Scripture language, especially in the conversations of the Savior to those who knew and could appreciate the full force of his illustration. Bethlehem contains an equally divided population of Christians and Mohammedans, who dwell together, however, in uninterrupted harmony.

There is the appearance of great poverty exhibited every where throughout the town ; for the people, if ever possessed of wealth, dare not make it known, for fear of its being taken from them to supply the coffers of a despotic government. Not far from Bethlehem stands the celebrated Church of the Nativity, and a little way off a Franciscan Convent. This church is said to be built over the place where Christ was born ; and the precise spot which has been denominated the manger, is now converted into a

And although Palestipe abounds in relics of a sacred character, there can be none so calculated to fill his soul with joyous rapture as the scene of the nativity, the manger in which the babe of Bethlehem was born.

LECTURE IV.

Topographical position of Jerusalem—on the summit of the Rock of Zion.—Motive for selecting this position, conveyed in its most ancient name.—Surrounding hills which encompass Jerusalem, and contribute to its defence.—Contrast of the Mount of Olives with Mount Zion, in scenery and aspect.—Bethany and Bethphage—Grottos of the Disciples—Garden of Gethsemane.—Valley of Jehoshaphat—Tombs of the Kings of Israel—Kedron, Silos, and Bethesda.—Road down to Jericho—Dangers of the Passes—Courage of the Good Samaritan.—Size, form, and general appearance of Jerusalem—from different points of view.—Population—Arabs—Turks—Christians—Jews—Character and condition of each.—Site of the great Temple of Solomon—on the summit of Mount Moriah.—Calvary—or Golgotha—the place of Crucifixion—Its identity established.—The Holy Sepulchre, or Tomb in which the body of our Lord was laid.

This Lecture, in no way inferior to any of the foregoing, was much more numerous attended. The room at the Stuyvesant Institute having been found to be too small, the place of attendance was changed to the more spacious and beautiful Chapel of the University, which was literally crowded at a very early hour. The subject next in order of investigation was the topographical situation and scriptural places in the vicinity of Jerusalem, rendered sacred by being interwoven with many of the most sub-

lime and touching passages in the sacred Scriptures, and connected with most of the remarkable events in Jewish history.

There is much connected with the present history of Jerusalem deserving of no credit at all, as regards the traditionary accounts of former scenes of wonderful transactions ; but on the other hand, while we discredit what may seem unworthy of our belief, we must acknowledge that much too may be true. The first desire of the traveler is, to trace out those sacred localities that he has been accustomed to reverence from childhood, because associated with all that is dear and hallowed in the Christian's memory. In a topographical point of view, Jerusalem is remarkably situated, being built upon the crest of a rocky ridge, destitute of verdure, except where it has been brought forward by artificial culture. From this ledge of rocks, Mount Zion and the Mount of Olives jut out above the rest. One is at first view struck with the idea, that singular taste, at least, must have dictated the selection of this site for the building of a city. But when he takes into view the circumstances generally attendant upon ancient localities for cities, he sees the peculiar appropriateness of the site upon which the city of Jerusalem was built ; and, indeed, the name by

which this city was known in early times, is itself an explanation of this question. We read of it first as Salem, a city of which Melchisedeck was king; which word, being translated, means strength, security, peace. This was as early as the time of Abraham. And again we read of it when in the possession of Joshua, who drove out the Jebusites who then inhabited it. In proportion to the remoteness of the period, we invariably find greater evidence of design to combine the qualities of strength, and consequently security, in the building of a city, thereby the more effectually securing peace to its inhabitants; because, the farther back we go in our investigations to the time of the deluge, we find personal property the more insecure from the invasion of robbers; and consequently the grand design was to secure the cities by natural advantages, as far as possible, from the assaults of enemies. This was effected first, by building upon some commanding elevation, combining therewith difficulty of ascent. Thus the people from above possessed the opportunity to hurl down rocks and missiles upon those who should attempt to make incursions upon their territories. Thus was Jerusalem (or Salem) founded upon a rock, combining in its locality the desired qualities of strength, security and peace.

Mr. Buckingham adduced, in illustration of this idea, the mode of salutation in the East, which preserves its original meaning. In America and most parts of Europe, the mode of salutation is the same; but in Asia, the same manner which was practiced in the time of Abraham, is still the fashion of the present day; and the word used in salutation (the *salam* or *salem*) is the expression of the same idea, as has been already defined, asking, as it were, the question, "Am I in security?" "Are we in peace?" When two Asiatics approach each other, at a distance three or four times that observed among us, they in a cautionary manner commence the salutation; the one holding superiority of rank placing his hand upon his heart in token of sincerity, and then bowing the head very low in token of humility, and saying, *Salaam aleieh koun*, "Peace be unto thee," to which the other answers, *Ouah aleieh koun is Salaameh*, "And unto you be peace." And thus, from the early times of Abraham, has this custom prevailed without innovation. We find a beautiful and striking illustration of this in the salutation of our blessed Savior, when he appeared to his disciples after his resurrection, when he pronounces "Peace be unto you."

With regard to the beauty of Jerusalem, there

has been much difference of opinion. Many who have become acquainted with this city only by reading descriptions of it, as well in sacred history as in the records of travelers, have associated with it the idea of picturesque beauty ; and therefore so many have been altogether disappointed, when, upon visiting the Holy City, they have found it so entirely destitute of every thing like verdure, and that lovely character of surrounding scenery which one would naturally associate with the descriptions formed in the imagination. The Psalmist says, " Beautiful for situation, the joy of the whole earth; is Mount Zion, on the sides of the north, the city of the great king." The evident intention of the Psalmist was, to convey the idea of beauty in respect to its appropriation of situation, and not as combining picturesque scenery ; and the " joy of the whole earth," because, as he himself explains, " God is known in her palaces for a refuge."

CONTRAST BETWEEN THE MOUNT OF OLIVES AND MOUNT ZION.

Nothing can be more striking than the contrast exhibited between these two contiguous hills—Mount Zion presenting a barren, rough,

precipitous and broken appearance, while the Mount of Olives exhibits exuberance of verdure and a beautifully even and smooth surface. Between them runs the deep valley of Jehoshaphat, which contains the tombs of Jephthah and of Absalom. Through this valley runs the brook Kedron, which empties into the Dead Sea; and being dependent upon the rainy seasons for its existence, is dry during the other portions of the year.

Upon the Mount of Olives are very many interesting spots. Its eastern boundary is the deep and dark ravine termed the Valley of Hinnom. From the summit may be had a distant view of the Dead Sea and the River Jordan; and about half way up are situated the towns of Bethany and Bethphage, bringing to mind the touching recollections of Mary, and Martha, and Lazarus, as connected with the history of our Lord. In the sides of this mountain are many caverns or grottos, in which tradition says that Christ and his disciples used to meet for prayer and meditation, and the account is fully substantiated by the Scriptures; and probably his motive in selecting such a retired and secluded place was, to avoid the evil eye of the multitude, and get away from the turmoil of the world.

At the foot of the Mount of Olives is situated

the Garden of Gethsemane, a spot than which no other upon the earth ought to be regarded with more sacred reverence by the followers of the Savior: the place where he agonized, and sweat great drops of blood, and cried in the anguish of his soul, in view of the approaching trial, that if possible the cup might pass from him; but, however, yielding but for a moment to the weakness of humanity, we find him exclaim, in the fullness of his compassion upon the lost race of man, "Nevertheless, not as I will, but as thou wilt." Truly, the being that could stand upon the hallowed soil of Gethsemane and not feel his soul burn within him with all the emotions of love and gratitude, must be either more or less than mortal. The Garden itself is but a small inclosure, filled with trees of the largest dimensions, and which, in the opinion of many competent judges, have existed from the time of Christ. To show that this required no miraculous degree of botanical longevity, Mr. Buckingham brought forward several interesting examples of trees, in different portions of the world, which are substantiated by undeniable proofs. And,

1. There are existing at the present day, in England, oaks, which, from the records now preserved respecting them, are proved to be as

old as the time of William the Norman, one of the most celebrated of which was laid prostrate but a few years ago by a violent tornado. Another instance is found in Syria, where still exist, upon Mount Lebanon, near the ridge of snow, cedars whose date belongs to the time of Solomon, and under the shade of which that renowned king might have sat as he studied the various beauties of nature. One of these trees, as an example of the general size, may be noticed as being so large that eight men extending their arms around it could not entirely encircle its trunk. In Babylonia, willows are to be seen which have stood from before the time of the captivity, when the Israelites hung their harps upon them and wept. These are found in the Hanging Garden of Queen Semiramis. And the last illustration which needs to be adduced here, is the banyan tree of India, a remarkable instance of which is found in the Island of Nerbudda, in the Guzzerat, which, from actual computation, have been found to be from four to five thousand years old.

It was from the Mount of Olives that Christ surveyed Jerusalem, when he wept as he predicted its approaching downfall; and as from this place he could cast his eye over the busy scene, the view of the proud temple and the

myriads of moving beings, that he exclaimed—
“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

TOMBS OF THE KINGS.

In the valley of Jehoshaphat are to be still seen the tombs of the kings of Israel, consisting of caverns, not unlike those at the Necropolis, or City of the Dead, near Thebes in Egypt, and which were noticed in a former lecture. These caverns, however, contain marble domes, in the interior of which are the sarcophagi, also made of marble, and beautifully sculptured. In this valley, also, are the pools of Bethesda and of Siloa, which run through Kedron into the Dead Sea.

ROAD DOWN TO JERICHO.

Scarcely another place may be found presenting the same dangerous and unpleasant character as this road from Jerusalem to Jericho.

Scarcely do you find yourself at the foot of the verdant and beautiful Mount of Olives, than you enter the dangerous passes of this dreary road ; and what together with real danger from the lurking banditti, and the many legendary circumstances which serve to add to the horror of the route, the traveler must be somewhat more than naturally courageous, to pass along its rocky way without some tremulous emotions. Imagination converts every shrub into an ambush, and the echo of the slightest sound into the voices of banditti ; and what adds to the effect, is the reverberation of the footsteps, which resounding throughout the glen, sounds like the tramping of troops of horsemen. Thus is this place, both in imagination as well as reality, invested with every thing calculated to impress upon the mind the most unfavorable ideas of its safety. That the dangers of this road have not taken their rise in modern times, may be seen from the scripture narrative of

THE GOOD SAMARITAN,

From which beautiful and pathetic story may be learned the truly Christian definition of the command, which enjoins it upon us to love our neighbors as ourselves. It will be remembered that one of the Pharisees asked Christ the ques-

tion, "Who is my neighbor?" with a view to entrap him. But the Savior answered the inquiry by the recital of this touching narrative, beginning—"A certain man went down to Jericho and fell among thieves;" and we learn that a Priest, and a Levite, to whom the duty belonged, in virtue of their office and station, to minister to the necessities of the needy—both passed by the wounded man, without attempting to relieve his wants or alleviate his sufferings; and it is even stated that they "went by on the other side." But there happened to pass that way a Samaritan, who generously attended the stranger to the nearest habitation, and advanced money to aid him in his recovery; and in view of this recital, Christ asks,—
"Which of the three, think you, was neighbor to him who fell among thieves?"

APPEARANCE OF JERUSALEM FROM THE
DISTANCE.

Mr. Buckingham alluded in peculiarly just terms to those who sit at home in the enjoyment of peace and security, and surrounded by every comfort and delight, but who extend their critical censure to such as brave dangers and difficulties to furnish them with materials to fill the

pages of their journals ; and not a small share of this criticism has fallen to the lot of those who have under various circumstances, and possessed of different temperaments, described the appearance of the Holy City : not making any allowance for differences of opinion, of opportunities, or of any thing else which might enter into the account, the sagacious critic has taken the pen from behind his ear, and with one foot resting on an ottoman, and the other stretched across the top of the brass fender, and seated in a cushioned easy chair before a blazing fire, has pronounced *anathema maranatha* upon the luckless traveler who may venture to have expressed an opinion not exactly in accordance with that advanced by some more favored author, who under other circumstances may have viewed the same scenes, and have given his account of them to the world. A moment's reflection is sufficient to convince the candid mind that the same scenes may present different aspects, when viewed under different circumstances, and from different points of observation. Thus it is with Jerusalem, and thus the apparently conflicting statements from various authors who have alternately expressed rapture and disappointment upon beholding for the first time the City of the Great King. This is owing

to the direction in which the stranger enters into the city. From Joppa, the first approach to Jerusalem presents the dark and dismal view of its solid and melancholy wall ; while from Damascus the eye rests upon the verdant and beautiful valley, which gives new beauty to the scene ; and still in another direction, the approach from the Mount of Olives gives to the enraptured beholder the view of the city in its most imposing aspect. But even allowing the most favorable position, the view is yet in most cases greatly inferior to what the mind has been led to imagine, from the name and associations which he has ever been accustomed to regard as replete with all that was lovely and picturesque.

The area covered by the city is in extent about three English miles. The north side is square ; while the eastern and southern boundaries, yielding to the broken formation of the site, are zig-zag. ' The walls which now surround the city are of Mohammedan construction, and consequently of the Moorish order of architecture : they are thirty feet high, and surrounded with battlements and towers, and at the different points of ingress and egress are massive gates. The interior of the city is divided into wards, termed quarters, not however each occupying

the space denominated by that term. Of the present inhabitants, the largest portion are Turks, who occupy one half of the city, which is divided by a wall of partition from the other portions ; and as from this class of the population all the officers, both civil and military, are chosen, they enjoy the larger share of the privileges to be thereby secured to them. The other portions are occupied by Christians, Arabs and Jews, who, after sundown, are prohibited from having ingress to the Turkish quarters.

The general style of architecture employed in their buildings is the most unfavorable to make an imposing appearance ; and one great reason for the apparent poverty of the inhabitants of Jerusalem is the insecurity of the possession of wealth. The display, therefore, of property, which with most people seems the indispensable accompaniment to its possession, is not thus estimated here ; for the policy of the people seems to be, to make such an appearance as would lead one to suppose them in actual poverty, even though possessed of millions. This results from the fear of being supposed to be rich, which would inevitably subject the individual to the jealousy of the Pasha, who might exercise the right of transferring the discovered treasure from the coffers of the luckless possessor.

or to his own treasury. Thus may often be seen standing at the door of a forbidding mansion a most ill-favored porter, habited in a ragged garb; and if a stranger demand admittance, he has to undergo a scrutiny and series of interrogatories exceedingly trying to the patience; and if admitted at all, is led through a labyrinth of dreary and dilapidated apartments, before he is permitted to know that the master of the house is possessed of the spacious courts, paved with mosaic marble, intersected with beautiful fountains, and fragrant with groves of orange and citron trees; and that here, amid a profusion of luxuries, the timid owner may, without fear of molestation himself, be habited in robes outvying in splendor even the garb of royalty itself.

POPULATION OF JERUSALEM.

The population is of a fluctuating character; composed of Turks, Arabs from the desert, and people of almost every Christian denomination, embracing among others, the adherents to the Greek Church, Catholics, Armenians, Maronites, Nestorians—all of whom believe in the Savior of mankind, and come with devotional feelings to pay a visit to the Holy City. Thus, in the

season of the year when the pilgrims are collected together at Jerusalem, it may truly be said to be a world in miniature. Here may be found the worshiper at the holy shrine, who has come from the distant regions of Russia, upon the borders of the Frozen Sea ; while in the same group is one who lives in the country of Abyssinia, from the regions of Darfour or Soudan, holding to the tenets of the Coptic Church ; and while extending thus widely in either direction, the intermediate regions, as well as those in other quarters of the globe, here have their representatives ; for amid the pilgrim throng may be seen the inhabitants of France, Spain, Portugal, of Austria and Italy, of Sicily and the islands of the Morea, from Georgia and Circassia ; from Tartary, and Persia, and Cashmere, and from the walls of the Chinese Empire : combining every variety of costume, from the splendid robes worn by the Persian and the Turk, to the wild coverings which are displayed upon the half-naked forms of the inhabitants of Hindostan ; and moreover, the interest of the scene is greatly enhanced by the variety of tongues spoken by the various representatives of almost every land under the sun. Mr. Buckingham related the fact, that while he was at Jerusalem an Abyssinian princess arrived, to whom he paid

his respects, and found in her apartments those who conversed in not less than sixteen different languages, among which were neither English nor French ; comprising the Arabic, Tartar, Romaic, Greek, Armenian, Georgian and Hindostanee, besides the several European languages ; and without exaggeration it may be said, that here at Jerusalem is spoken every language known upon the earth, with the few exceptions of the Indian of America, the Chinese, and Japan tongues. And one circumstance greatly adds to the interest of the scene, which is, to hear the descendants of Abraham speaking in the Hebrew tongue, which is here made the common medium of conversation among the Jews from various portions of the earth. And what scene can be more touching than to behold a remnant of the chosen people of God sitting under the walls of their once magnificent temple, singing in the language of their fathers the songs of Zion, and waiting with delusive hope for the coming of their yet expected Messiah ?

SITE OF THE TEMPLE.

The magnificent Temple of Solomon stood upon the summit of Mount Moriah, of which

not one stone remains upon another. The scriptural scholar may easily call to mind the dimensions and peculiar structure of this great work, upon which was expended more wealth than upon any other building this world ever saw. But our Lord foretold its destruction, and literally has the prophecy been fulfilled ; but one part of the work, which, not belonging to the temple itself, and therefore not included in the denouncement, still remains, to attest the magnitude of the scale upon which the building was laid out. This is the stone-buttress work, which was composed of immense masses of rocks placed upon each other to support the mountain, so that it might without danger bear up the superincumbent weight of the temple. Parts of this wall overhang the Valley of Jehoshaphat ; and here the Jews assemble at midnight to pray, and their songs echo in plaintive strains through the valley. Some of the spacious courts of the temple still exhibit their pavements of variegated marble ; and upon the site of the ancient temple is now to be seen the Mosque of Omar, the successor of the False Prophet ; who, in veneration of the spot, erected upon it this building, which is at present the most imposing spectacle which Jerusalem presents.

CALVARY.

Of all the places rendered memorable by the history of our Savior, and the events of his life, sufferings, and death connected therewith, none carries home to the mind of the beholder a deeper feeling of veneration than the hill of Calvary. From the situation and appearance of this place, many have been led to doubt whether it was indeed the spot where the crucifixion was performed ; but the mistake is in the mind of the beholder, and not connected with the site ; for it is no where in the Scriptures spoken of in such a way as to lead to the belief that it was a mountain, as the vulgar idea respecting it would seem to imply. This spot is called in the Hebrew tongue *golgotha*, meaning a skull ; and took this appellation from the figure of a rock which projected from an adjoining cliff in the portraiture of a skull—tradition preserving this fact ; and the identity of the spot is still further corroborated by the combined testimony of Mohammedan, Jewish, and Christian admission as to the fact of this being the exact spot. The present appearance of Calvary is an elevation of from eighteen to twenty feet, with artificial steps leading to the top ; and places are shown as the exact spots whereon

the three crosses stood ; but this is scarce deserving of credit.

There are three species of evidence attending the crucifixion, which stand on record, showing the miraculous circumstances which accompanied that event. The first of these is, the darkness which overspread the whole land, and the raising of the dead from their graves ; another circumstance was, the rending of the vail of the temple ; and the third, the rending asunder of the rocks ; the last only of which circumstances could remain to attest this fact at the present day. And this may be seen even in the very rock of Calvary itself, which is rent in twain, and still stands, although the splendid temple has long since been destroyed, to attest the truth of revelation.

Not many steps from Calvary, and now situated under the same roof which covers both, may be seen the tomb in which Jesus was laid, The building referred to was built originally by the Empress Helena, but has been burned down several times since, and always rebuilt. The proximity of the tomb to Calvary has been a matter of surprise to almost every stranger who has visited these sacred spots ; but this difficulty, like the one previously suggested concerning Calvary, is the result of previous misapprehen-

sion on the part of the beholder, and not, in fact, to be urged as a real objection against the genuineness of these localities. When we turn to the Bible to solve our difficulties, we find them at once settled, and the truth, made to stand out apparent. The Evangelist, in recording the circumstances connected with these events, draws such a picture of the whole scene of the trial, and crucifixion, and burial, as to carry with it the idea of the utmost haste, and bustle, and confusion. Thus were the words of the prophet verified: "He was hurried from prison and from judgment," &c. From the judgment-hall the violence of the rabble would naturally lead them to the most speedy execution of their dark designs; and they who cried out, "Crucify him, crucify him," seemed to be unwilling to delay the consummation of the scene. Thus Calvary was chosen, not with any regard to its having been the place thus formerly appropriated for public executions, but merely because it was not far distant from the place of judgment; therefore, having thus satiated their thirst for blood, the body was left hanging upon the cross; and the Jewish Sabbath approaching, which would have been defiled by the exposure of the dead bodies, we are told by the evangelist, that Joseph of Arimathea solicited Pilate that he might take down the body from the cross and

place it in the tomb. Now Joseph, who was a disciple of Jesus, would not willingly give occasion for a recurrence of those scenes which had but too lately disgraced Jerusalem, by making a parade at the burial of Jesus; therefore the most natural suggestion to the thinking mind would be, that he would procure some place for the burial as near as possible to the place of crucifixion, which was actually the case, as the Scriptures testify. The Evangelist St. John, in recording the circumstances, says: "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation-day, for the sepulchre was nigh at hand." Now the fact of the immediate proximity of the hill of Calvary and the tomb are here clearly stated, and the reason too which is assigned, "because of the Jews' preparation-day," shows that it was selected with regard to haste and convenience, and to avoid a recurrence of scenes with which the followers of our Lord had already become too familiar.

With this description of Calvary and the tomb, the lecture closed; and the audience, more especially the Christian portion of it, could not but have felt extremely gratified with the manner in which the subjects were set forth.

LECTURE V.

Land of Edom, or Idumea—the land of Uz—and country of the patriarch Job. Early civilization, arts, sciences, and literature, as deduced from the Sacred Volume.—Conduct of the Edomites towards the children of Israel on their escape from Egypt.—Curse denounced on Edom for this—complete fulfilment of the prophecy.—City of Petra—causes of its strength and opulence—present desolation and decay.—Moab and its cities—the fish-pools of Heshbon, mentioned in the Canticles.—Ammon—the capital of the Ammonites—ancient fortress and spacious theatre.—Bashan and Gilead—beauty—fertility—populousness and power.—Confirmation of Scriptural accuracy in the character of this region.—Roman colony of the Decapolis—Policy of the Roman colonial system.—Cities of Geraza—Gamala—Gadara—Dion—Pella—and Cæsarea Philippi.—Contrast of their splendor and convenience, with the colonies of modern times.

The subjects embraced in the present lecture are not strictly connected with Palestine, although within the region denominated the Holy Land, being situated on the other side of Jordan—beginning with the land of Edom, journeying through the countries of the Moabites and Ammonites, thence onward through Bashan and Gilead, and terminating with the region of Decapolis.

The interest of this lecture will doubtless be heightened by the charm of novelty, the countries being much less known than those which have undergone our previous examination. Having been less frequently visited, they are consequently less known than the regions of Egypt and Palestine, to the European or American traveler ; and, in fact, it has been only of late years that the enterprising have attempted to pass through these countries. Twenty years ago, and the difficulties attendant upon such an undertaking would have appeared almost insurmountable to him who, prompted only by curiosity and the desire to explore these hidden regions, might wish to make the tour through the land of Idumea. The first requisite for a safe journey would have been, to acquire a perfect knowledge of the Arabic tongue, which, to even the most expert linguist, would occupy a term of full three years in the accomplishment. And then, another indispensable requisite would have been, a long and flowing beard, after the manner of the natives, which would not be alike easy for all to cultivate. But even allowing the stranger to have surmounted these two difficulties, another and more difficult task still remained to be performed, before he could expect to pass for a native of the regions through which

he purposed to pass, which was to assume the posture of the Arabians, which demanded a perfect control over the muscles of the body, so that it might be twisted into almost any position. Thus were travelers denied the passage through these countries, even until a very late period, when the increasing intercourse of Europeans among the people, and a development of their character, have in a great degree lessened these difficulties, and the traveler may now, with much less risk, enter upon this toilsome and dreary route.

EDOM, OR IDUMEA.

This land was at one time, with perhaps the exception of Egypt, the most luxuriant portion of the world. The climate was hot, but was tempered by the ranges of mountains which intersected the country. Owing to the naturally advantageous position of this land, we learn that it was early settled and civilized: for we are told by the Scriptures, that before any king reigned over Israel, Edom was an established country, under a long established government; and we learn distinctly concerning eight kings who reigned over this land before the kingdom of Israel was established.

The peninsula of Mount Sinai is that region which forms the southern portion of Arabia Petrea, by two arms of the Red Sea, which stretch into the land, the one in a northeast and the other in a northwestern direction—the one called the Gulf of Akaba, and the other the Sea of Suez. This peninsula is bounded on the north by the desert of El-Tyh. That portion of the Arabian Gulf which washes the southern coast, is called the Red Sea. That range of mountains which take the name of El-Tyh, extend across the northern boundary, and of this range the mounts of Sinai and Hor form the southern portion. This is the region of country mentioned in Scripture under the name of the Wilderness of Sinai. The Scriptures contain comparatively little in regard to the land of Edom, and but few cities are named. But much may be gathered from the allusions, which are scattered incidentally throughout the sacred volume, to prove that this now desolate and blighted land was originally one of the most fruitful and exuberant under heaven. And perhaps the idea of its great fertility may in part be gathered from the passage where this land is described as the destined inheritance of Esau—"And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of

the dew of heaven"—and perhaps it would be difficult to conceive of terms more expressive of extreme fertility than these.

Edom is universally admitted to be the land in which dwelt the patriarch Job, in his day denominated the land of Uz. And whatever may have been the difference of opinion entertained by various commentators respecting the question touching the identity of Job himself, still, all admit that the book which bears his name contains internal testimony as to its being the oldest writing in the world. This is evidenced by its elliptical style, as well as various incidents therein recorded; and, moreover, the silence of the author respecting Israel seems to imply that this book was written anterior to the origin of that people. But, in the New Testament, Job is spoken of by the apostle as a holy man, and we are to take this as a sufficient proof that such a man actually existed. But, leaving this question, we will go on to the consideration of the circumstances incidentally recorded in the Book of Job, to prove that the land of Uz, or Edom, was in former times a land verifying in every respect the account previously noticed of it in the Book of Genesis. Job is said to have possessed immense flocks of sheep and herds of cattle, and to have been rich in camels, large num-

bers of each of which are enumerated in the sacred Scriptures. Now the yokes of cattle go to prove extensive agricultural pursuits, and the camels were in all probability the nucleus of commercial business carried on with Syria and Mesopotamia. But Edom was not only rich in an agricultural and commercial point of view, but from various passages in the writings of Job, we may in like manner infer that it was rich in intellectual stores of wealth, which appears to have been highly cultivated ; for the same feelings seem to have actuated the mind of Job upon one occasion, that may often be met with at the present day ; that is, the desire to entrap an adversary by having his words recorded with his own pen to wield as evidence against him. Thus felt Job, when he exclaimed, "O that mine adversary had written a book !" The manner of writing at that day was upon stone with an iron pen, and the letters were filled up with lead to prevent decay, and thereby great durability was secured to any writing thus made.

We learn that before the time of Job, this land was possessed by a people who hid their wealth in the earth ; and this would appear from the following passage in Job, where the wretched are said to "long for death, but it cometh not, and dig for it more than for hid treasures." We

find, too, the mention of splendid tombs, which are generally found only among the luxuries of an advanced age in the history of a nation, or an advanced degree of civilized life. Gold and silver are mentioned in abundance, and the weaver's shuttle seems to imply manufacturing affairs among them. From the description of the steel bow used among them, it would appear that the manufacture of that article had been brought to a degree of perfection not even surpassed at the present day. We find their implements of war enumerated, as the spear, the shield, and the sword. And in the musical department, the trumpet is often spoken of—and for a vivid and glowing representation, the description of the horse caparisoned for war stands unrivalled.

In further confirmation of the acquirements of this people, their knowledge of astronomy may be adduced. We have in Job mention of Arcturus, and Orion, and the Pleiades, and mention also of the mystic chambers of the south, implying that they had knowledge of the southern constellations, as well as those which have been mentioned in the north. And in natural history the sacred record makes mention of the behemoth and leviathan, and other animals. That they were acquainted with the art

of mining may be inferred from the profusion of metals used in the construction of their buildings; and the frequent mention of precious stones, the names of which are recorded in the Scriptures, show them to have been acquainted with mineralogy, while the manufacture of oil and wine prove their knowledge of these arts. Thus collecting all these links in the great chain of evidence, and putting them together, we arrive at the certain conclusion that the inhabitants of the land of Edom were a cultivated people, and that they possessed a rich and delightful country. And this fact is the more necessary to be kept in mind, as we shall immediately be called upon to contrast all this with its present barrenness and apparently eternal sterility. We may even carry the evidence farther, and look at the personal accomplishments of the people, their ornaments, and dancing, as recorded by the sacred writer. They divided their lands according to geometrical landmarks—possessed public tribunals for the distribution of justice, &c. But all this relates only to their temporal state, and we may ask, did those maxims of morality and conceptions of a future state of being, which may be regarded as the crowning stone of a civilized people, exist among them? To this we may answer, that

in the Book of Job we find the most sublime expressions, relative to this, to be met with throughout the whole of the Scriptures, and the following passage has been selected to occupy a place in the funeral service of the Church of England, because of its peculiar beauty and appropriateness: Job 19:25, 26—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." Now when we reflect upon all these circumstances, and view the localities of the country, so replete, apparently, with the elements of self-preservation, how wonderful the fulfillment of that prophecy which foretold the utter destruction of this nation!—and not more improbable would appear the speedy and utter desolation of England or America, from their present state, than to the Edomites was the idea that the curse of the Almighty would rest upon their land as it did.

**FULFILLMENT OF THE PROPHECY DENOUNCING
A CURSE UPON EDM.**

As the traveler casts his eye over the desolations which every where abound throughout this devoted land, the idea comes up to his

mind, why is this? and the response is to be met with in the Scriptures, that sure word of prophecy. When the Israelites, under the guidance of Moses, had escaped from the hands of the Egyptians, they found it necessary to pass through the land of Edom, and Moses commenced a negociation; by sending to consult with the people of that land relative to the passage of the people of Israel. But the answer was unfavorable to the request of Moses. And here we cannot help but admire the moderation and caution used by the leader of Israel, when he returned to the king of Edom this answer: Numb. 20: 17—"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders." This the haughty Edomite refused; and Moses again says, verse 19—"We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it; I will only (without doing any thing else) go through on my feet." And again Edom refused, "and came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore

Israel turned away from him." In consequence of this unfraternal conduct and violent opposition against Israel, God determined to execute vengeance upon the Edomites; and we have the destruction of this people denounced by the prophet Ezekiel, chap. 25: 12th and 13th verses — "Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore, thus saith the Lord God, I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." And although we can trace this people down through many years after this curse was pronounced, yet still the prediction has been literally fulfilled, and the once rich and fertile land, given as an inheritance to Esau, has become indeed a waste howling wilderness. To show how truly the word of God has been verified, let us look at

THE PRESENT CONDITION OF EDM.

As has been before observed, the location of that portion of the country denominated Arabia Petrea, and which was formerly the site of the

ancient city of Petra, is on the peninsula of Mount Sinai, formed by the two arms of the sea extending up into the land on either side, called the Gulf of Akaba, and the Sea of Suez. This was formerly the richest and most fertile portion of the land, but is at the present day, of all portions of Arabia, the most desolate and waste ; and it is estimated that full ninety-nine-hundredths of the surface of the country presents the appearance of a bare and barren rock. But in every direction the eye may rest upon fragments of broken columns, and carved blocks, and vestiges of dwellings and tombs scattered over the entire surface of the land. Journeying from the head of the Gulf of Akaba, about one hundred miles northeast, you arrive at the site of the ancient city of Petra ; and no other road in the world presents so many difficulties as this for the traveler to surmount. Huge masses of broken rocks have rolled down from the overhanging cliffs on either side, and obstructed the narrow passage below. When the traveler has clambered over mountains of broken fragments of rocks, he arrives at length at the verge of a precipice, overlooking a dark and dreary amphitheatre below, at a distance of from six hundred to eight hundred feet. In this circular valley are to be seen the remains of ancient Pe-

tra, and the crumbling and scattered ruins of theatres and temples, of dwellings and tombs, of broken columns and fragments of statuary, all heaped together in one general and confused mass of inconceivable desolation. To give some idea of the general appearance of the surrounding region of country, Mr. Buckingham called upon the mind to picture to itself the scene of the agitated ocean, when driven by continuous winds into mountain waves, then on a sudden receiving the gale from an opposite direction, causing the billows to dash against each other with fierce and terrible fury, while the white spray dashed in every direction, then to imagine this raving billow, by sudden change, converted into stone, and remain in its tossed and agitated state. If the mind can conceive this picture, then may it form some idea of the distorted piles of ruptured fragments which are to be seen in the region of Arabia Petrea. In speaking of the deep valley in which are to be seen the remains of the city, Mr. Buckingham alluded to the description of the valley mentioned in the "History of Sinbad," in the wild stories of the Arabian Nights Entertainment, and he expressed it as his opinion, that the writer no doubt had this scene as the model of his description.

ANCIENT ENTRANCE TO PETRA.

The passage through the mountains, which was in ancient times the mode of approach to the city of Petra, is still in some degree accessible, although extremely difficult. It is a narrow defile through the rocks for a distance of two miles, and with precipitous mountains on either side, varying from five hundred to one thousand feet in altitude, and in many places so narrow at the top as to exclude entirely the sight of the sky above. Its breadth is scarcely capable of allowing two horsemen to travel abreast, and this frequently choked up with briars and brambles, which further serve to impede the progress of the traveler. This valley is the favorite haunt of the eagle, the cormorant and the bittern ; and in viewing them fly above the head, one is forcibly struck with the language of inspiration: Isaiah, 34 : 11—"But the cormorant and the bittern shall possess it ; the owl also and the raven shall dwell in it ; and he shall stretch out upon it the line of confusion and the stones of emptiness." And to add to the terror and dreariness of the scene, the tramping of the horses' hoofs reverberate throughout the valley, and fall in doleful echoes upon the

ear. Among the ruins are to be seen the remains of a theatre which was large enough to hold about five thousand people. The stone of which the greater part of the buildings were composed is variegated with beautiful veins of the oxides of metals which run through it. To all appearance, this city would defy the invasion of an enemy ; for when the passage which has been described was closed up, the inhabitants imagined themselves inaccessible, and their city impregnable to every assault. But the words of the prophet Jeremiah spoke the deceitfulness of their thoughts: Jer. 49 : 14-17—"I have heard a rumor from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill ; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation ; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." The testimony of every traveler who has ever visited this land, is such as to leave no room for

lovely valley, the dwellings of the inhabitants being upon one side, and the public edifices upon the other. It was surrounded by a wall of five miles in extent, and fifty feet thick at the base, gradually diminishing in width, until it became narrowed to twenty feet at the top. On the southern side of this valley stand the ruins of a magnificent theatre, which is computed to have been large enough to hold fifteen thousand people, which, when we take into consideration that this was but a provincial city in a colony of Rome, indicated a large population. From the peculiar position of this theatre, it has withstood the decay of time and the elements, and stands at the present day almost as entire as it was originally. It was the custom of the people at that day to build their theatres in the most lovely spot that could possibly be selected; and this heightened the effect of the performances, which were generally by day, and in the open air; such being the mode of their construction as to admit of this result. Passing upward we next arrive at the regions of

BASHAN AND GILEAD.

Mr. Buckingham remarked, that although these countries are always represented by geo-

graphers to be dreary deserts, he had made up his mind before visting them to meet with a different result. And this he imagined from the many allusions, interspersed throughout the Scriptures, to the various productions of these lands—such as the oaks and the firs of Bashan, and the balm of Gilead. And, moreover, the expression, “like fat bulls on the rich pastures of Bashan.”—And it is said, too, that Og, king of Bashan, had three hundred and thirty-three walled cities, which could scarcely be imagined if this region of country had always been a desert; and as no curse of the Almighty rested upon the land, from which it might be inferred that its character had been changed, it was only reasonable to surmise that this land was wrongly represented by the geographers of the present day. As he had thought to find this land, so it was his gratification to discover it. And Mr. Buckingham remarked, that upon coming in view of the regions surrounding Bashan and Gilead, the party with whom he journeyed involuntarily maintained silence—being unwilling to intrude upon the effect produced by a scene of such enchanting beauty—and oftentimes would they throw the reins across their horses’ necks, and, rising in the stirrups to gaze around upon the scene, exclaim, “How beauti-

ful!" This was the spot which was chosen by the Romans to lay the foundation of

THE DECAPOLIS.

This word means, in the Greek language, ten cities. The tract occupied extended over an area of sixty miles square—and among these cities the following were the principal—Geraza, Gamala, Gadara, Dion, Pella, and Cesarea Philippi—and no cities of modern times can compare in point of beauty with these. Mr. Buckingham mentioned that the cities of Edinburgh, Dublin, and Bath, the most beautiful in Britain, could not stand in comparison with the cities of the Decapolis. Of these, Geraza still preserves most of its original beauty. The city is perfectly square, and is surrounded by a wall having four large gate-ways, one on either side, with a splendid triumphal arch. The streets ran from side to side, in either direction; and those which intersected the city at the centre, were again crossed by other streets, which divided the squares again into smaller ones—and these were again and again subdivided, until they became too small for further division. This city was surrounded upon three sides by hills, and the grand gate of entrance was on the

fourth. The peculiar ingenuity of the builders is evinced by the following circumstance : as at Alexandria, this principal street is bordered on either side by a colonnade of pillars, and the centre-way is devoted to the camels and horses, etc. Upon entering the gate, the pillars which uphold this balcony present to the eye the solidity and substantial beauty of the Doric order—and the mind is at first favorably impressed with this ; but scarcely has the beholder drank in this impression, before he has almost insensibly come upon another succession of columns of the Ionic order, being more highly ornamented than the former—and his admiration is increased. But soon leaving this, his eye is met with a continuation of this colonnade in the still richer and more ornamental order of the Corinthian, and this in turn is succeeded by the still increased beauties of the Composite order. Among the public edifices may be noticed the Palace of the Governor and the Hall of Justice, which, like all the other buildings, combine in their structure simplicity, durability and comfort. There are also two theatres, one amphitheatre, and a place called the *Naumakiah*, an artificial lake where aquatic or naval feats were performed.

Taken as a whole, the Decapolis may be con-

sidered as one of the most remarkable little spots upon the earth. It was the policy of the Romans to counteract many of the evil results of war, by building cities in their subjugated colonies, and allowing the people all the advantages of citizens of Rome. This is the reverse of that mistaken policy of modern times, which deems it necessary to draw all the wealth away from their colonies, and leave them to consequent decay.

LECTURE VI.

Singular Geological Peculiarities of the Plains of the Auranites.—Chaldean Cities of the Rock—with their imperishable Edifices.—State of Society and Manners among their present occasional occupants.—Damascus—its antiquity, celebrity, and continuous prosperity.—Extent and beauty of the first prospect of Damascus from the Hills.—General description of the City—its Edifices—and Gardens of its Environs.—Great Temple of the Sun at the Phœnician Baalbeck and Greek Heliopolis.—Colossal scale of its outline, plan, and massiveness of its materials.—Palmyra in the Desert—its extent, magnificence, and solitude.—History of the foundation, rise, progress, opulence, and splendor of this City.—Productive powers of Commerce evidenced by its extraordinary wealth.—Similar examples in Tyre, Sidon, Carthage, Alexandria, and Ormuz.

The plains of the Auranites, which claim first our attention in the present lecture, are a series of level lands extending themselves beyond the region of the Decapolis in a northerly and easterly direction; their extent is about one hundred miles in length, and nearly the same in breadth; and their appearance, when viewed from the surrounding heights, is unlike every thing else that might be imagined. The general appearance of the land is of a yellowish brown, but dotted throughout at regular distances with black spots, making the whole appearance to resemble the skin of the Leopard. When the

eye of the stranger first rests upon these plains at the distance from which they at first become visible, the idea which naturally occurs to his mind, is that these black spots are so many piles of manure placed there for the purpose of being spread over the land to enrich it; but upon a more near approach he discovers that this cannot be the case, for the size which they then assume forbids such an idea: upon examination he finds them to be ruptures in the earth, which have been caused by the ejection of masses of basaltic rocks, bearing the evident marks of fire, and presenting such an appearance as to show that the convulsion which caused these ejections gave to the masses of basalt thus thrown up the force of a spiral motion, which has been preserved in the cooling process, and to the present day the circular lines, like continuous rings, encircling the masses, may be distinctly discerned. These plains are connected with the valley of the Dead Sea, and were doubtless participants in the phenomena connected with the history of that dismal region.

CHALDEAN CITIES OF THE ROCK.

The original settlers of these plains appear to have been the companions of Abraham, who

being attracted by the beauty of the land as well as the richness of the soil, halted here and laid the foundation of their city. As they increased in numbers they gradually cut away the rotundity of the rocky hills, and built their dwellings upon the everlasting foundations, at a height of about thirty feet from the level of the plain; having neither timber or any other kind of materials, they were compelled to construct their edifices entirely of stone, not allowing any thing else to form any portion of the building. The foundations were scooped out of the solid rock, and from the adjacent quarries they procured ample materials for the erection of the walls. To supply the want of timber for beams, they cut out pieces of stone of proper dimensions, which were placed across from wall to wall, precisely in the manner of the beams in a modern building, the basaltic material being well calculated to answer such a purpose. For the flooring they cut out plank of the same solid material, and these were joined together with so much care and precision as to defy, even at this late period, the intervention of the blade of a pen-knife between the slabs. The roof also was of stone, thus carrying out the plan to the full extent, of building an entire edifice of stone, without the addition of a single

other material. To give some idea of the combination of extreme simplicity with such massiveness, we will examine the manner of constructing the doors of such a building. These were generally about nine feet in height and five in breadth ; and to be of such a thickness as to preserve it from being easily broken, the door was composed of a solid stone of from nine to twelve inches in thickness. One would probably be greatly puzzled to devise a method by which to hang such a door, without the assistance of some other materials than simply the stone itself ; but of all the methods that could possibly be devised, the one which they adopted was the most simple as well as the best ; a pivot, projecting from the upper and the lower portions of the door itself, were fitted into sockets of corresponding dimensions, in the sill or threshold at the bottom, and the lintel or upper cross-piece, which was afterward placed over the top, resting upon the two side-posts, and thus was the door securely hung, and made to turn so readily upon these pivots, that a child could open and close it at pleasure, and with the utmost ease. The mode of fastening was with a stone bolt, which, when extended, would effectually close the door against the utmost exertions of human force. Thus, in the

buildings of these Chaldean cities, simplicity, efficiency, and durability were combined to the fullest extent, and their buildings being thus entirely composed of stone, contained within themselves no element of speedy decay. Between fifty and sixty of their cities are now to be seen in these places, and during a portion of the year they remain unoccupied. This territory was formerly under the jurisdiction of the Sultan of Constantinople, but recently it has fallen into the hands of the Pasha of Damascus; but his power over it is merely nominal, for, as it is situated upon the borders of the Arabian country, the natives of the desert exercise the sole dominion over it. In the spring season of the year, these wandering Arabs, who still lead a nomadic life, come in from the deserts, and, in tribes numbering from five to ten thousand each, take possession of these cities together with the adjacent lands. Here they remain during the harvest, which, in this climate, is perfected in three months, in which time they sow their grain and reap the increase unmolested by any who claim the right of the soil. These emigrants have no forests to cut down, no land to clear—not even log huts to build—but find splendid dwellings ready erected to their hand, with doors open to receive them, and, moreover,

rich lands waiting for the seed to be sown to yield them rich and abundant harvests.

DAMASCUS.

This city is undoubtedly the oldest in the world existing at the present day ; we find mention made of it in the early chapters of Genesis, when Eliezer, the steward of Abraham, is spoken of as Eliezer of Damascus, implying that, even at that early period, Damascus was a city of some note. While all the other cities which existed coterminously with this are leveled with the earth, their edifices crumbled in the dust, and, in some cases, not even the site which they once occupied now to be traced out. Damascus still remains in about the same situation as it has been from the earliest time, having undergone scarce any alterations, and having continued to support about the same number of inhabitants. In New Testament times we read that Paul the apostle was taken to Damascus, after he had met with that miraculous visitation from on high, while upon a journey thither to persecute the church ; and we find that Ananias was commanded to "go into the street which is called straight." This street still exists, and its name, carved in letters upon the stone, meets

the eye of the passer by at the present day. In the time of the crusades, Damascus was an important station in the eyes of the Mohammedans, and we find Richard *Cœur de Lion* and Saladin, the Saracen emperor, alternately gaining possession of the city. Perhaps in no place upon the globe can the traveler find so much to call to his mind the incidents, and manners, and customs of past ages, as here at Damascus; for the people may be seen habited in the long flowing garments of Scripture days, with luxuriant beards, and carrying the staff in their hands; and one may, in imagination, easily transport himself back to the days of the apostles, and fancy that he beholds them, as they then traveled from city to city, habited as we have described.

As to the picturesque beauty of Damascus and its surrounding regions, all attempts at description would fall so far short of conveying any adequate idea, that it will be the prudent plan only to enumerate some of those elements which enter into its composition. The face of the country is not of that perfect level character which presents the idea of monotonous sameness, but of a waving or undulating surface, giving ease and gracefulness to the aspect, and affording those lovely alternations of light and

shade which serve so greatly to enrich the landscape.

The valley in which Damascus is situate is of an irregularly circular form, about sixty miles in circumference; the city standing in the centre, and consequently encircled at a distance of ten miles on every side, with the hills which form the clear and strongly marked outline against the blue sky beyond, where pure streams and a rich variety of forest trees present to the eye of the traveler the cheering prospect of water and shade, so peculiarly acceptable to the wayworn man. Interspersed amid the foliage may be distinctly marked out the deep green shades of the cypress beautifully contrasting with the lighter hues of the willow, and here and there may be viewed marble fountains with the playful waters sporting in the air. In addition to this—the uninterrupted plains, having no intersecting hedges to cut them into parts, and supporting a luxuriant pasturage, with herds of cattle grazing around, adds to the general beauty of the scene, which becomes especially lively and imposing when the preparations are making to fit out the caravan of pilgrims to the Holy Shrine at Mecca, when an hundred thousand head of cattle, dromedaries, camels, and Arabian horses, may be seen feeding upon these plains. From the

surrounding hills the city of Damascus presents the most lovely appearance that the mind may well imagine. The light and airy style of its architecture, with its towering minarets, and swelling and graceful domes richly gilded and interspersed with blue enamel, calls to mind the fairy scenes pictured to our fancy in the glowing language of oriental romance—here too the hanging gardens, and thousands of artificial streams, serve to enhance the beauty of the scene; and as the rays of the morning sun glance over the city the whole appears lighted up with a flood of golden glory. Damascus is built entirely in the Saracenic order of architecture—closely resembling the Gothic in its grouped pillars and pointed arches, but varying in many of the nicer minutiae which serve to exhibit airiness and grace; but that which greatly adds to the beauty of the scene, is the two rivers, the Abana and Pharpar, which flow around Damascus, and give birth to the thousand rills that irrigate the gardens of the city. Milton, the most learned of poets, has given to these streams the only epithet which in our language could convey the correct idea of their beauty, when he says—

“Ye Pharpar and Abana, lucid streams.”

They first flow around the city and then meet

at the foot, when they again separate and meander through the level plain. Thus these crystal streams follow their serpentine course, uniting in each other, embrace, and then again dividing into separate channels, apparently unwilling to quit the society of each other and the lovely valley through which they meander. These two streams are connected with the history of Naaman the Syrian, who, when commanded by the prophet Elisha to wash in the Jordan and become clean, turned away in scorn, and asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?" He imagined that these rivers were as superior to the turbid waters of the Jordan in their healing qualities as they were in crystal beauty; and therefore was indignant, that after his journey to visit the prophet he should only be told to wash in a stream so inferior in loveliness to those which watered his native city. Damascus may be viewed from the surrounding hills on every side, and the following incident will serve to give some idea of the enchantment of the scene: There is a monument erected upon one of the heights, whereon it is written, that many years ago an Arabian prince, who had traveled extensively throughout Palestine and

Syria, and the adjacent countries, came to visit Damascus; but arriving at the summit of this hill which overlooks the distant city, he stopped, and as his eye wandered in a transport of delight over the glittering domes and minarets, the lovely gardens and waving plains, the richly variegated foliage, and the clear waters of the thousand streams which, like silver threads, follow their serpentine courses over the plains, he raised his hands and exclaimed, "It is written that there is but one Paradise for man, and I will not run the risk of losing that which is to come by entering upon this now."

From these combined elements, some faint idea only of the enchanting loveliness of this city and its surrounding region may be imagined. Mr. Buckingham remarked, that so deep and lasting were the impressions made upon his mind by this scene, that he was even now wont to reflect, whenever any incident occurred which might perhaps serve to ruffle his temper, upon the fairy recollections of this prospect, and dissipate the evil by the fancied presence of a scene so enchantingly lovely. Leaving all further attempts to describe the appearance of Damascus, our attention is next claimed by the ruins of Baalbec.

BAALBEC.

Beyond the regions of Lebanon are still to be seen the remains of the Temple of the Sun, known by the dwellers in that region only, by the Phœnician name of Baalbec, or House of Baal, the chief of their idol gods, from which is derived Bel and Belus, all signifying the sun. After the Phœnicians ceased to dwell in the land and the Greeks took possession, this name was changed to Heliopolis, which in the Greek language has the same meaning as Baalbec in the Phœnician.

This temple, unlike the immense piles of Egyptian architecture, exhibits the skill and grace of the Corinthian order, together with its massiveness; and although a large portion of it is dilapidated, still enough remains to convey some idea of its former magnificence. Its length was originally eight hundred, and its width five hundred feet, and it was capable of holding sixty thousand worshipers in its open court at once. There are three of the stones now lying together along the side of the building, which may serve to convey to the mind some idea of the massiveness of this edifice. These single stones, which were cut from the neighboring quarries, are each eighty-eight feet long, sixteen

feet high, and twelve feet in thickness; their corners are still sharp, although so many years have fled by since they were hewn, and the surfaces of these monstrous blocks of stone are so smooth that they are but placed one upon another without mortar or cement, and their own weight serves to keep them from being removed from their places. The roof of this temple was built in the same solid manner with the other portions, and to give some idea of the strength of this roof the following fact will be sufficient: During the wars of the crusades, this temple was one of the strong-holds of the Saracens, and upon the roof they built a fort, the walls of which were twenty feet in thickness, and within this fort were garrisoned fifteen thousand soldiers, together with all the utensils of war and provision, which, taken all together, must have amounted to a weight seemingly sufficient to crush any building of which we can form any idea whatever; but such was the structure of this temple, that its roof, resting upon pillars of ten and a half feet diameter, was capable of supporting this immense weight. The mention of the name of Baalbec in connection with Palmyra, has given rise to the idea in the minds of many, that these were two cities situated near each other, and,

like Tyre and Sidon, sharing in each others interests and identified by similar conditions; but this idea is far from being correct, for while Baalbec is but a solitary temple, Palmyra is a magnificent city situated at a distance in the desert, and will now come under our especial notice.

PALMYRA IN THE DESERT.

The ruins of this once magnificent city are to be seen piled in heaps over an area of about ten miles in circumference, surrounded on every side, for more than an hundred miles, by the barren and sandy desert, and situated at a distance of more than two hundred miles from the sea. The view of this city to the eye of the traveler, who has been for days toiling over the parched and arid sand, is truly enchanting. The broad leaves of the palm-trees, which flourish in the hot clime of the desert in the greatest luxuriance, add to the loveliness of the scene. But when one looks around upon these immense masses of scattered ruins, his mind naturally proposes the inquiry, why was so much magnificence and wealth hid in the midst of a waste and dreary desert? The history of Palmyra is as distant as the time of Solomon, and was built

by that monarch to add facilities to the overland route to the distant ports on the Red Sea, and to prevent that delay, which at certain seasons of the year was occasioned by his fleets being obliged to be laid up at the harbor of Ezion-Geber. By the inhabitants this city is unknown by its Greek name of Palmyra, or the city of Palms; but all are familiar with the name of Tadmor in the wilderness, which is the ancient and Scripture name—and in the Books of Kings and Chronicles we find it recorded that King Solomon founded Tadmor in the wilderness; and so great was the accumulation of wealth which was here laid out in beautifying and adorning the city, which was the only means which the inhabitants possessed of displaying it, that it may be literally said that the wilderness was made to blossom as the rose. To account for the riches of Palmyra, we may take into consideration the extent of that commerce carried on by the immense caravans laden with the products of Damascus, of Egypt, of Syria, and commodities brought from all the nations of the east. These expeditions halted at this city to rest from the fatigues of the journey, and to gain fresh supplies for their future route. Thus each traveler, as he passed through the city of Palms, left behind him a portion of that wealth which,

in the aggregate, served to give such magnificence to a city thus apparently disadvantageously situated for all purposes of traffic with surrounding regions. But although no soil yielded rich and luxuriant harvests to reward the toil and labor of the husbandman, and no mines of precious ore yielded wealth to the nation, neither did she send forth the articles of her own manufacture as did Tyre, in exchange for foreign commodities, but barely depended upon the profits of traffic carried on with these desert fleets. Thus, while Palmyra may be said neither to create or produce, she attracted, like the loadstone, the wealth of every nation to her lap, and not a weary and wayworn traveler sought refreshing shade under the spreading branches of her palms without leaving something behind him to help enrich her coffers. But rich and magnificent as became the city of Palmyra, her glory is now departed, and the channels of communication with other countries having been drawn off in other directions, her resources have long since been cut off, and her magnificent ruins only remain as monuments of her former grandeur. Her buildings bear inscriptions with the names of their owners, engraven in the solid stone, and her tombs surpass in splendor even the monuments of Rome itself.

Thus is Palmyra another instance which displays the fact of a city being built upon a foundation of apparently the most barren and unpropitious character, and depending entirely for support upon collateral circumstances—thus was it with Tyre and Sidon, with Carthage and Alexandria, and with the solitary Isle of Ormuz in the Persian Gulf; which once, as the key to the Persian empire, was made the depository of wealth sufficient to give it, in the eyes of Milton, title to be classified with India itself.

The following paragraphs are taken from an address of Mr. Buckingham's, delivered before the inhabitants of the town of Whitby, England, in 1829, at the conclusion of some remarks or comments upon the East India monopoly, in which he strongly advocated the Free Trade system, and are introduced in this connection, because of the inadaptedness to the subject under consideration.

“The vast wealth acquired by Tyre and Sidon, which gave birth to Carthage, and which exceeded in opulence and splendor all the marts of the ancient world, was wholly by means of foreign commerce. There was no landed interest at either of these places, for the territory occupied by both was scarcely larger than the Isle

of Wight ; the commerce was extensive and free, and foreign commodities, of every kind and description, were to be found in abundance in both. Let me refer you only to the eloquent, yet minutely detailed account, given of its trade and its riches, by the prophet Ezekiel, where you will see that there was scarcely a country of the then known world with which Tyre did not traffic, and scarcely a nation or a people who did not furnish wares, and merchandise, and traders to its port. Of the opulence, natural and individual, acquired by this freedom of trade, what further need be urged than the fact, that of Tyre and Sidon it was deemed an appropriate and characteristic description to say that their merchants were princes, and their traders the nobles of the earth.

Nor, while Hiram, king of Tyre, was thus enriching Phœnicia by his wise and liberal policy, was Solomon, the royal monarch of Judea, uninfluenced by the example. His foundation of Tadmor in the Desert, subsequently called Palmyra, was made wholly for the encouragement of foreign commerce ; and whenever the advantages of such commerce may be doubted, let it be answered, that this, and this alone, was sufficient to plant, in the heart of the wilderness or desert, for so the site of Tadmor was at the

period of its foundation, a city, which, by the mere operation of foreign trade, without either a landed or a manufacturing interest—for there was not a hundred acres of cultivatable soil within a hundred miles of its walls, or a single commodity manufactured within its gates,—rose to a degree of opulence and splendor to which history affords no parallel: and its splendid ruins, the magnificent representations of which are familiar almost to every one, attest, beyond all power of contradiction or possibility of doubt, the true source of that wealth by which Solomon, in all his glory, was surrounded—namely, the vast foreign commerce which was maintained throughout the Mediterranean by the fleets that crowded the harbors of Tyre and Sidon—the extensive foreign trade prosecuted from Eziongeber, by the Red Sea, to Tarshish, Ophir, and the Isles—and the equally rich and distant commerce carried on from India by the Persian Gulf and the Euphrates to Palmyra, from whence the foreign commodities of all the Eastern world were imported into Judea, and spread again throughout Egypt, Asia Minor, and Greece; enriching each by its exchange for the surplus natural produce, or the industry of the respective countries into which it found its way.

If a further instance were needed, Alexan-

dria is at hand to furnish it: a city founded by the Macedonian Conqueror, whose name it bears, on as barren and forbidding a soil as it is possible to imagine, with an arid desert on all sides round, and with nothing to recommend it but its port and favorable position for foreign trade. By the operation of this alone—for the commerce with India was soon brought to pass through that channel—it attained, in a comparatively short space of time, a degree of wealth and splendor almost appalling by its magnificence, and surpassingly colossal in its features, even in that most wonderful of all wonderful countries, Egypt. In Alexandria, a city, one of the streets of which alone was five miles in length and two thousand feet in breadth, were, at one time, upwards of four hundred theatres, or places of public entertainment! and the fleets that crowded its harbors, and the foreign merchandise (for the trade was almost wholly foreign) that enriched its inhabitants, were almost upon the same scale of magnitude and splendor.

In later times still, the Island, or the barren Rock of Ormuz, in the Persian Gulf, equally with all the places I have yet named, without a landed interest, a mere speck in the extent of its surface, and destitute alike of soil, verdure, water, or any of the materials of agricultural

wealth, became, by its foreign commerce, a place of such extraordinary opulence, that the descriptions given of it by the early voyagers, appear almost fabulous, from their extravagance; yet the corroborating testimony of all the best authorities of the times leave no doubt of its wealth and grandeur being almost unequalled; a circumstance which our Milton, whose appropriate application of his vast learning is as much a subject of admiration as the sublime genius of his muse, emphatically embodies in his magnificent poem, where, in order to assemble together all the images of greatest grandeur that even *his* imagination could collect, to show the overwhelming wealth of the Satanic glory, he says :

“ High on a throne of royal state, which far
“ Outshone the wealth of Ormuz, or of Ind,
“ Or where the gorgeous East, with richest hand,
“ Showers on her kings Barbaric pearl and gold,
“ Satan exalted sat.”

Another instance, and I have done; but this, too, shall be one in which the effect is purely one of foreign trade, unsupported by any landed interest; and as independent, also, of fetters and restraints as each that has gone before it. I might have spoken of Florence and Livorno, of the mighty republics of Genoa and Venice, but your own recollections will supply the chasm,

while I advert only to this last link in the great chain of causes and effects, as one formed in our day,—I mean the little Island of Singapore. While the whole Eastern world, with its population of four hundred millions, has remained stationary in some parts, and retrograded in others, under the blighting influence of monopoly and restriction, the little Island of Singapore, scarcely marked on any of our charts fifty years ago, and when first known, known only as a nest of pirates and a den of wild beasts, was selected as a fitting spot for trying the experiment of Free Trade in the East; and in the short space of three or four years only, population flocked to it from all the surrounding shores; a town sprung up as if by some magician's wand; its harbor was crowded with fleets, bearing the flags of every maritime nation on the globe; its merchants extending their operations in every direction with success; and its population every day augmenting in numbers, wealth, and happiness. But this was so severe a censure on the system of monopoly, which reigned every where else in the East, that it could not be suffered to endure; and, accordingly, the East India Company used their influence to check this prosperity, and succeeded: so true is it, as has been most emphatically said, that "Monopoly is the fruitful source of error, oppression, and crime."

SKETCH OF
MR. BUCKINGHAM'S
PAST LIFE AND LABORS.

The following short Biographical Sketch is extracted, with some abridgments, from "The Preston Temperance Advocate," a monthly publication, for May, 1837.

Mr. Buckingham is a native of the county of Cornwall, having been born at Flushing, within the harbor of Falmouth, on the 25th of August, 1786 : so that he is now a little more than 50 years of age.

His early introduction to the knowledge of the world began when he was only nine years old, at which period he first went to sea, in one of his Majesty's packets, from Falmouth to Lisbon. During his third voyage, and before he had completed his tenth year, he was made prisoner of war, and taken into Corunna. There the crew were detained for some months, and were at length released, on condition of their marching by land to Lisbon—a distance of several hundred miles, which journey they performed barefoot nearly all the way. After a tedious and painful march of many weeks, they reached Lisbon, and re-embarked for England, Mr. Buckingham being then in his eleventh year.

The subsequent portion of his life, with a short interval of two or three years only passed on shore, was devoted to the sea-service, in which he had a command soon after he had passed his twentieth year, and in this capacity he sailed to all the four quarters of the globe—Europe, Asia, Africa, and America; but chiefly to the West Indies and in the Mediterranean.

In the year 1813, Mr. Buckingham had acquired a sufficient competency in his profession to retire from the sea-service; and with that intention repaired to Malta, where, however, in that year the plague broke out and raged with such violence as to compel the withdrawal or retirement from the island of all who could be removed, at which period Mr. Buckingham proceeded to Smyrna, in Turkey.

After a short stay there, he visited Egypt, and being introduced to the present Pasha, Mohammed Ali, he was instrumental in inducing him to turn his attention to the importance of extending the commercial relations of Egypt with Great Britain on the one hand, and India on the other. Mr. Buckingham succeeded in prevailing on the Pasha to introduce and improve the cultivation of cotton and sugar on the banks of the Nile, which has greatly enriched that country, and largely extended its intercourse with England. He was also the first to recommend the plan, since adopted with so much success, of sending a number of Egyptian youth to England, to be educated in the various arts, sciences, trades, and pro-

sessions of this country, more than one hundred having already been so instructed in England at the expense of the Pasha, and returned to their native land well educated and intelligent men, and examples of imitation to others. The re-opening of the ancient canal across the Isthmus of Suez was another of the undertakings which Mr. Buckingham pressed on the Pasha's attention twenty years ago, in the year 1816, and which formed, indeed, the beginning of that series of measures which has since ended in the establishment of a Steam Navigation, through the Red Sea, from Egypt to India.

After ascending the Nile beyond the Cataracts, into Nubia, and visiting every part of Upper and Lower Egypt, Mr. Buckingham went down the Red Sea, by Arabia to India; and having remained a short time at Bombay, returned again to Egypt by the same route; from whence he set out a second time, on a perilous journey by land all the way from Egypt to India. In this journey he wore the costume of the Arabs, aided by a long and full beard, speaking Arabic fluently, acquired in his travels through Egypt; and after traversing all Palestine and Syria, the countries east of the Jordan, passing over the Euphrates into Mesopotamia, and the Tigris into Persia, and visiting the remarkable cities and towns of Tyre and Sidon, Acre, Joppa, Nazareth, Bethlehem, Jerusalem, Damascus, Antioch, Aleppo, Ur of the Chaldees, Nineveh, Babylon, Bagdad, Ecbatana, Ispahan, Persepolis, Shiraz, Bushire,

and other places of historical renown, he sailed on an expedition against the Pirates of the Persian Gulf, and a successful struggle for their extirpation from that sea, reached India a second time.

Here Mr. Buckingham was appointed to the command of a Frigate, belonging to the Imaum of Muscat, an independent Arab prince, in which he performed a voyage up to the Persian Gulf, to Busso-rah on the Euphrates, thence back to India, and visiting the whole of the coast of Malabar, Ceylon, and Coromandel, he reached Calcutta, the capital of Bengal.

At this city Mr. Buckingham resigned his honorable and lucrative command from conscientious scruples, which made him refuse to give his sanction to the employment of his ship in giving protection to a barbarous traffic then carrying on by the Arabs between Madagascar and Muscat.

This act of disinterested benevolence and public spirit on the part of Mr. Buckingham, led the merchants of Calcutta to invite this gentleman to undertake the editorship of a public journal in India, to advocate the rights of the British and Native inhabitants to freedom of trade, freedom of opinion, and freedom of settlement, all of which were at that time withheld ; and after advocating these public benefits for five years, during which the journal had become a property of the saleable value of £40,000, yielding a clear nett income of £8,000 a year, Mr. Buckingham was most cruelly and arbitrarily banished from

India, by the temporary Governor-General, without trial, hearing, or defence, for simply advocating, for his fellow-subjects there, the same rights as are enjoyed by the inhabitants of all our other colonies in every other part of the world.

On Mr. Buckingham's return to England he devoted himself for six years to the publication of his principal work, "*The Oriental Herald*," which extended to twenty-three octavo volumes, of about 500 pages each, and which, published in monthly parts, at 5s. each, had an extensive circulation, and produced a great effect, in all the mercantile and manufacturing towns, in awakening the public mind to the importance of opening the trade between Great Britain and China, then exclusively in the hands of the East India Company.

This publication, which first scattered the seeds of this great question, was followed up by Mr. Buckingham's making a journey through almost every part of England, Scotland and Ireland, in which he was occupied for four years, and during which it is calculated that he addressed, in the various crowded audiences assembled in every place to hear his Lectures, not less than 500,000 persons, besides exciting public discussion in the newspapers of every town, which must have spread the information conveyed by his addresses to the eyes and ears of several millions more.

When he visited Sheffield with this object, his discourses made so deep an impression on the minds of

the inhabitants, that, though he was not personally known to a single individual among the 100,000 persons inhabiting that town, and though he had no connection with it by property, kindred, or business, he was chosen as a candidate; and notwithstanding the opposition of three local candidates, all natives of the town, and persons of great intelligence and high reputation, Mr. Buckingham was successfully returned, and has ever since sat as one of the first representatives of Sheffield, enjoying the support and esteem of all classes of its inhabitants.

Mr. Buckingham's labors in Parliament have been directed to the accomplishment of liberal and benevolent objects. He has lived to see the adoption of all his views with respect to India,—the trading monopoly of the India Company being abolished, the burning of widows alive in India put down, the revenue derived from idolatry suppressed, the freedom of the Press established, the right of settlement in India admitted, trial by jury secured; and in short, all those views, for the advocacy of which he was banished and despoiled of his splendid property, now embodied in the new Indian Charter, and that for which he was punished, as if it were treason, now made the law of the land!

The abolition of impressment and flogging in the Navy and Army, were also subjects to which Mr. Buckingham directed his legislative attention; and his speeches on the former question led to the passing an Act to encourage the voluntary enlistment of sea-

men. During the last session of Parliament, he succeeded in carrying a Bill through both Houses, the object of which was, to relieve authors and publishers from the heavy tax to which they were subjected, by being obliged to give eleven copies of every printed work gratuitously to eleven specified Universities, and other public bodies. By Mr. Buckingham's Bill, these eleven copies were reduced to five. His labors as Chairman of the Committee on Shipwrecks, and the valuable Report, which proceeded from his pen, mark him again as the friend of his early profession, and of the lives and property of his fellow-men.

But that which will endear his name to the readers of this publication, more than either of the undertakings before adverted to (valuable and commendable as these are,) is the introduction, which he was the first who had the courage to make, of the great question of TEMPERANCE into the House of Commons. In the Session of 1834 Mr. Buckingham made his celebrated speech in moving for a Select Committee to inquire into the causes and consequences of the habits of Intemperance, which made so powerful an impression on the House, that, notwithstanding the opposition of the government, Mr. Buckingham carried his motion by a large majority.

The evidence collected by that Committee is familiar to most of our readers. It was such as nothing but an authorized Parliamentary Tribunal could have called forth, as it embraced facts from all parts of the country, and from the best informed parties in

OUTLINE OF
MR. BUCKINGHAM'S
FUTURE VOYAGES AND TRAVELS.

The following Explanation of the Objects of Mr. Buckingham's future Voyages and Travels are extracted, with some omissions, from a Farewell Letter, recently addressed by him "to the British People."

FELLOW-COUNTRYMEN,

London, July, 1837.

I AM soon about to leave your shores, and though not, I hope, for ever, yet for some few years, at least, as no shorter period of time would enable me to accomplish the objects for which my new Voyages and Travels will be undertaken.

Before I again embark, therefore, upon that Ocean, which, as it was the cradle of my earliest years, seems destined to be the scene of my latest labors, if not perchance my grave, permit me to cast a brief retrospect over the past, and then lay before you my hopes and designs for the future.

It is now fourteen years since I returned from India, after a lengthened absence from my home, the whole of which had been passed in Voyages through the Mediterranean, the Red Sea, the Indian Ocean,

and the Persian Gulf ; and in Travels over Egypt, Arabia, Palestine, Syria, Mesopotamia, Chaldea, Assyria, Babylonia, Media, and Persia,—terminated by a visit to our Indian possessions of Bombay, Ceylon, Madras, and Calcutta ; in the latter of which I resided for several years.

The New Series of Voyages and Travels on which I am now about to embark, will embrace new regions of observation and research ; but my investigations will be animated by the same spirit as that in which I traversed those portions of the globe which it has hitherto fallen to my lot to visit ; namely, a sincere desire to promote, to the utmost of my limited means, all such improvements as may have the effect of elevating the standard of human happiness in every quarter of the world—in peace and charity with all mankind.

My first visit will be to the United States of America, in the principal cities of which it is my intention to deliver those Lectures on the Scriptural and Classical Countries of the East, which have now been heard by nearly a million of persons in England, Scotland, and Ireland.

After visiting the principal cities of America, and examining carefully and impartially every part of that rapidly advancing country, it is my intention next to visit the British possessions in the West, including Nova Scotia, New Brunswick, and Upper and Lower Canada, and from thence to pass on to the West India Islands, and the Gulf of Mexico.

As the question of uniting the Atlantic and Pacific Oceans is one of the deepest interest to commerce and civilization, I purpose going across the Isthmus of Darien, and investigating its localities, with a view to the formation of a competent practical opinion on the subject; having already had the opportunity of personally examining with great care the Isthmus of Suez, for the purpose of uniting the Red Sea with the Mediterranean, and of showing its perfect practicability whenever it may be determined on by the ruling authorities, on whose decision it depends.

Being thus on the shores of the Pacific, it is my intention to pass on from thence, either by the way of Panama, Acapulco, or Lima, to China; from thence by the Philippine Islands to Australia and Van Diemens Land; and after visiting the principal stations in the eastern Archipelago, including the Moluccas, Borneo, Sumatra, and Java, proceed onward by Malacca and Singapore to India, combining throughout this portion of my route the occupations of the traveler, the navigator, and the merchant; collecting the most accurate information respecting each of the places visited, and defraying the expenses of such investigations, whether hydrographical, scientific, moral, or commercial, by actual operations of trade and barter by the way.

After this, I hope to return again to Europe, by way of the Red Sea, the Isthmus of Suez, and the Mediterranean, re-visiting, probably, Egypt, Palestine, Syria, Asia Minor, Constantinople, and the

Black Sea, the continent of Greece, and the islands of the Archipelago ; and after traversing Sicily, Italy, and the Adriatic, return home by Switzerland, Germany, and France.

It will be in the recollection of many, that, in the year 1830, I brought before the public the plan of a Voyage round the Globe, which was proposed to be undertaken at the public expense, for the accomplishment of several great public objects, the most prominent of which were the following :

1. To make accurate surveys of such coasts and islands as were least known in the Eastern seas, with a view to the safety of navigation, and the preservation of life and property from shipwreck.
2. To ascertain the commercial wants and resources of such new countries as might be visited, with a view to the better regulation of commercial enterprises, and to the prevention of those ruinous losses which result from overtrading and speculating in ignorance of facts.
3. To make scientific observations on the geology, mineralogy, botany, and natural history of the countries inspected, and bring home collections from each.
4. To distribute among the natives of such countries, models and designs of the most approved agricultural and mechanical operations of our own country ; specimens of domestic buildings and social arrangements ; elementary books on medicine, diet, and the useful arts, to be translated into the native tongues ; seeds, plants, horticultural implements and ordinary tools, with descriptions of their respective uses.

This plan was approved and commended by a large number of the most distinguished members of the royal family and nobility, as well as of the leading men of science in England and France: and was only prevented from being put into execution at the time, by the political excitement and changes arising out of the French Revolution of that year. Though never resumed by England since, the same plan has been adopted and acted upon by the French, the Russians, and the Americans, each of whom have now an Exploratory Expedition, founded on nearly the same plan, traversing the Eastern Seas.

It is now of course too late, to recover the noble opportunity which has been lost to us of being the first in the field, as other nations have preceded us in that which Great Britain—as the first maritime nation of the globe, and possessing more marine colonies than all the kingdoms of the earth united—ought to have been the first to originate and achieve. But I advert to the proposed Expedition of 1830, first, to prove that this present Voyage of Exploration is no *new* thought of mine; and next, to show that its peculiar and unique feature of combining Philanthropy and Instruction to other nations, with Discovery, Science, and Commerce for our own, may consistently be made the guide of those future operations which I may now be enabled to conduct, with more limited resources, and, consequently, on a more limited scale. The motto I have chosen

for the first proposed exhibition was, “*Discovery—Commerce—Civilization* ;” and by this, as far as practicable, I am still willing to steer. But to give greater precision and clearer explanation of the kind of Civilization which I hope to advocate and advance by my individual efforts through the track I have now marked out, I shall define it as embracing chiefly the promotion of “*Temperance—Education—Mercy—and Peace.*”

The most fertile sources of crime and misery, in every country and clime, appear to me to be Intemperance, Ignorance, National and Sectional Animosities, Barbarous Superstitions, Sanguinary Punishments, Oppressions, Piracies, and War ; and the abatement of these, and the substitution of their opposites, is the most effectual Reform that can be accomplished on earth. During my future course, therefore; whether in America or our Colonies—through the Pacific or in the Australian Seas—in China, India, and the Arabian Gulf—in the isles of the Mediterranean, or on the Continent of Europe, I shall seek for and profit by every occasion I can command, to advocate the four great Moral Objects I have named :—by recommending and assisting in the promotion of Temperance Societies, and Infant and Adult Schools ;—by communicating the arts connected with Printing where these may be at present unknown, and establishing Periodical Journals for the diffusion of Useful Information and the advocacy of Philanthropic Improvements ; —by teaching

the advantages of union and co-operation in the formation of Commercial Associations and Friendly Institutions, tending to bring hostile nations into more frequent communication through the mutually beneficial channel of unfettered commerce, and to bring opposing sections of nations into more familiar intercourse through the reciprocally advantageous medium of social meetings: so that each may benefit by a free interchange of their respective products, and a free utterance of their respective thoughts;—by visiting captives and prisoners, as well as courts and camps—in order to effect, if possible, by remonstrance and persuasion, a relaxation of the too bloody and barbarous punishments which unhappily every where prevail, and to show by example as well as precept, how much more powerful is the law of love than that of fear, and how much more desirable the reformation than the torture of any human being, both for the sake of the individual victim, and of society at large, as well as for the glory of Him “who desireth not the death of a sinner, but rather that he should turn from his wickedness and live;”—and above all, by pressing on the heads of Governments, as well as on every class of the community, the ruinous and destructive policy of War, so revolting to all the best feelings of our nature, so subversive of the best interests of society, so contrary to the precept and example of Him who commanded us to “do unto others that which we would they should do unto us” and who taught us, when we pray, to ask that

our trespasses might be forgiven "as we forgive those who trespass against us."

Believing, however, that there are in Great Britain many thousands who feel as sincere and earnest a desire to promote all these objects as myself, and who will consequently take the deepest interest in their progress; and knowing by experience that frequent communications are essential to keep alive the flame of sympathy, without which co-operation can never be permanently secured, it is my intention, instead of waiting according to the usual custom for the period of my return, before the result of these researches is communicated to the world, to transmit for publication in London, the manuscripts of my Journals, whenever they are sufficient to form a single work, which will probably be at intervals of some few months apart, while the subjects are fresh, and the interests warm;—for if good is to be effected by their publication, the sooner they can appear, at reasonable intervals of time, the better:—and if it should so happen that disease or shipwreck should terminate my earthly career before the complete accomplishment of the Voyages and Travels proposed, there will be this further advantage in their progressive publication, that what has been already effected, will not be either altogether lost, or confided to other hands to send forth with all its imperfections unredeemed.

I have thought it due to you, my fellow-countrymen, whom I am now soon about to leave for so

long a period of time, to explain to you thus publicly and frankly the circumstances of the past, on which this resolve is founded, and the grounds of hope on which I chiefly rely for the future.

That I may be permitted to return among you again to spend the evening of my days ; and that those days, whether few or many, may be ever devoted to the promotion of the best interests not of England merely, nor even of Europe, but of the whole human family, as children of one great Father, bound "to love one another ;" and to unite cordially with all who will join in the pursuit of "whatsoever things are pure, whatsoever things are lovely, whatsoever things are just"—is the sincere and earnest prayer of

Your faithful friend,

J. S. BUCKINGHAM.

35 St. James's Street.



28





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